THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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James Hervey.

A Jubilee in honor of the memory of the Rev. James Hervey, author of the "Meditations," was lately celebrated at Weston Favell, near Northampton, Eng., of which parish Mr. H. was Rector. The following Ode was written for the occasion by James Montgomery, Esq.

ODE.

WHERE is the house for all the living found?
Go ask the deaf, the dumb, the dead;
They answer, without voice or sound,
Each resting in his bed;—
"Look down and see,
Beneath thy feet,
A place for thee;
—There all the living meet!"

Whence comes the beauteous progeny of Spring?
They hear a still small voice, "Awake!"
And while the lark is on the wing,
From dust and darkness break;
Flowers of all hues
Laugh in the gale,
Sparkle with dews,
And dance o'er hill and dale.

Who leads through trackless space the stars of night?
The Power that made them guides them still;
They know him not, yet day and night
They do his perfect will:
Unchanged by age,
They hold on high
Their pilgrimage
Of glory round the sky.

Stars, flowers, and tombs, were themes for solemn thought
With him whose memory we recall;
Yet more than eye can see, he sought,
His spirit looked through all,
Keenly discern'd
The truths they teach,
Their lessons learn'd,
And gave their silence speech.

Go, meditate with him among the tombs,
And there the end of all things view;
Visit with him spring's early blooms,
See all things there made new;
Thence rapt aloof
In ecstacy,
Hear, from heaven's roof,
Stars preach "Eternity."

We call him blessed whom the LORD hath blest,
And made a blessing,—long to shed
Light on the living, from his rest,
And hope around the dead;
O! for his lot!
He dwells in light,
Where flowers fade not,
And stars can find no night.

BIOGRAPHY.

For the Churchman.

MR. EDITOR,—Will you gratify a constant reader by the insertion of a biographical sketch, for which I am indebted to the Presbyterian, where it is credited to the Christian Magazine. Such narrations are generally read with interest, and are profitable, not only for the actual information which they convey, but as tending to illustrate the history of the times, and the power and excellence of pure religion. It is true, the subject of the subjoined sketch was one of the Scotch Reformers—but this will suggest to the Churchman the grateful remembrance that in his own communion a reformation was effected in the doctrines of the Church, without any encroachment on her apostolical institutions.

SKETCH OF THE LIFE OF JOHN CRAIG,

Who flourished in the Reign of James VI. of Scotland.

THE life of this good man is chiefly calculated to invigorate trust in eminent dangers. He lost his father in his early years, who was slain at the battle of Flodden. Providence, however, provided him with a liberal education at the University of St. Andrew's. When he had passed his degrees there, he went into England, and became tutor to the children of Lord Dacres, in which station he continued for two years. But war breaking out between Scotland and England, he returned to his native country. He then became a monk of the Dominican order. But (though it does not then appear that he then had distinct scriptural notions of the truth) he soon fell under the suspicions of what was called *heresy* in those days of ignorance and oppression, and was cast into prison. Being cleared of that imputation, and released from his imprisonment, he went back to England, flattering himself that, by the interest of his patron, Lord Dacres, he might obtain a place in the University of Cambridge. However, that failing, he went over to France, and thence to Rome. There he found much favor with some of the highest orders of the clergy, even with one of the cardinals. By the recommendation of Cardinal Pole, he was received among the Dominicans in Bologna. Being a man of good learning and great dexterity, he was honored with some of the highest employments belonging to his order. And had he been suffered to continue in the darkness of Popery, he might no doubt have obtained the most lucrative employments.

But even in the territories of Anti-Christian Babylon, sovereign mercy sought and found him. The Lord CHRIST, the great Shepherd of his sheep, will seek and find all his own, wherever they are, and whatever hazard of perpetually straying they may be exposed unto. (Ezekiel xxxiv. 11, 12. John x. 16.) The manner of his conversion to the Protestant faith is exceedingly remarkable. By his employment, he had access to the libraries, particularly to that of the *Inquisition*; and even there he finds *Calvin's Institutions*—a book which was blessed for making a great light to arise in the Church. This blessed book opened Mr. Craig's eyes, and made the scales of ignorance fall off. The good news of a free justification, which he now read, he could not conceal within his own breast. Wishing others to become partakers with him of the same inestimable privilege, he opened his mind; but prudently, doing it to an old venerable man, belonging to the monastery where he now was. His friend confirmed him in the judgment which he had formed of the truth; but at the same time cautioned him against making his mind known, because the times were perilous, as he soon found them to be. This caution would have been though prudent by any of less zeal than our young convert. When the LORD opened Paul's eyes, *straightway he preached* CHRIST. And as it is common for people, when the light of the Gospel truth first breaks up in their minds, to be very warm, he declared himself more freely than worldly prudence would have dictated. This could not be tolerated in those days of clerical tyranny; so he was presently accused of heresy, and sent to Rome, where, after examination, he was imprisoned for nine months, and lay all that time in great misery. This was not all. Being brought before the judge of the Inquisition, and making a clear confession of his faith, he was condemned to be burnt the very next day.

But GOD had great work for him to do in Scotland. Behold! how wonderfully, therefore, Providence interposes in his behalf: "The wicked shall be a ransom for the righteous, and the transgreesor for the upright." (Prov. xxi. 18.) That very night the Pope, Paul IV., dies. His holiness being hated by the populace, they pulled down his marble statue, dragged it through the streets of Rome for three days, and at last threw it into the Tiber. In the tumult all the prisons were broken open and the prisoners set free, and among the rest, Mr. Craig had his liberty.

It is easy to suppose he would stay no longer in Rome than till he could escape out of it. But how shall he get out of it in safety? and whither shall he flee? He wished to go to Bononia, where he had some acquaintances, who, he hoped, might give him some relief. But how shall he be supported on the road? The LORD interposed in his behalf in both these respects most wonderfully, I may say miraculously. As he was passing along in the suburbs, he met a company of *banditti*, of whom he was no doubt dreadfully afraid. But behold! one of the company taking him aside, demanded if he had been at any time in Bononia? He answered that he had been some time there. "Do ye not, then, remember," said he, "that walking on a time in the fields with some young noblemen, there came unto you a poor maimed soldier, entreating some relief?" Mr. Craig replying that he did not well remember, "But I do," said he, "and I am the man to whom ye showed kindness at that time. Be not afraid of us, ye shall incur no danger." And so conveying him through the suburbs, and showing what was his safest course, he gave him as much money as might defray the expense of his journey to Bononia. It was very much that such a man recollected him; still more that he should show such gratitude for what might perhaps be only some small matter. But it was the wonderful goodness of GOD, that he should meet Mr. Craig, just in the time of his extreme need.

When he came to Bononia, his friends looked strange. So, fearing to be again entrapped, he slipped away secretly, taking his course to Milan. "By the way," adds the historian, "another accident (I would call it a merciful providence) befel him, which I should scarcely relate, so incredible it seemeth, if to many of good place he himself had not often repeated it, as a singular testimony of GOD's care of him; and this it was: When he had travelled some days, declining the highways out of fear, he came into a forest, a wild and desert place; and being wearied, lay down among some bushes on the side of a little brook to refresh himself. Lying there, pensive and full of thoughts, (for neither knew he in what part he was, nor had he any means to bear him out of the way,) a dog cometh fawning, with a purse in his teeth, and lays it down before him. He, stricken with fear, riseth up, and construing the same to proceed from GOD's favorable providence toward him, followed his way till he came to a little village, where he met with some that were travelling to Vienna in Austria, and changing his intended course, went in their company thither."

When he was come to Vienna, as he professed himself to be of the Dominican order, he was brought to preach before the Emperor Maximilian II. The Emperor much pleased with his manner of preaching, would willingly have retained him in his service. But Pope Pius III., hearing of Mr. Craig's being at Vienna, required Maximilian, by his letters, to send him back to Rome, as one that was condemned for heresy. And the Emperor, not willing, or perhaps not daring, to fall out with the Pope, dismissed Mr. Craig, but gave him letters of *safe conduct* to prosecute his journey. When he came to England, he was informed that the *Reformation* was begun in Scotland, so he returned to his native country, and having joined the Reformed Church, offered his services as a minister. But having been about twenty-four years out of the country, he had almost forgot his native tongue. For some time he preached in Latin to such as could understand him, in a chapel in the city of Edinburgh. But having in a short time recovered the language of the country, he then officiated as a minister of the Gospel, in different places for about forty years. He was first settled as the minister at Holyrood-house. The next year he was taken to Edinburgh and served as colleague to the famous John Knox for nine years. Then, by the ordinance of the Assembly, he was translated to Montrose, where he continued two years. Next he was removed to Aberdeen, and had the inspection of the Churches of Marr and Buchan committed to him, as *superintendent*, according to the style of those days. In the year 1579, he was called to be minister, and I suppose domestic chaplain to James VI., and afterward was commonly called the King's minister. He continued in this station till worn down by the weight of years, he was obliged to retire from public service. He lived some time in private, comforting himself with the remembrance of the mercies of GOD that he had tasted in his past life, and with the assured hopes of a glorious and blessed immortality in the world to come. He departed this life in peace, and without any pain, on the 12th of December, 1601, in the 88th year of his age. "Mark thou the perfect, and behold the upright; for the end of that man is peace." (Ps. xxxvii. 37.)

He appears to have been all along a man of peace. As Spottiswood (page 161) writes—"While he lived he was held in great esteem, a great divine and an excellent preacher, of a grave behavior, sincere, inclining to no faction; and, which increased his reputation, living honestly, without ostentation, or a desire of vainglory." His first days were exceedingly trying, and his last equally peaceful; which was a great happiness and comfort.

Though he perhaps intermeddled less in public affairs than any of his abilities and station in those boisterous times, he was the author of two very notable pieces. He composed a small, but excellent Catechism, which was commonly known by the name of *Craig's Catechism*, and is bound up in the *Collection of Confessions*. This Catechism was appointed by the General Assembly in the year 1592, to be used by the ministers in examining people before communion. And it appears to have continued in common use till it was superseded by the Westminster Assembly's Catechisms. In the year 1580, "certain dispensations sent from Rome, were intercepted, whereby the Catholics were permitted to promise, swear, subscribe, and do what else should be required of them, so as in mind they continued firm, and did use their diligence to advance in secret the Roman faith. These dispensations being showed to the king, he caused his minister, Mr. John Craig, to form a short Confession of Faith, wherein all the corruptions of Rome, as well in doctrine as in outward rites, were particularly abjured, and a clause inserted, (because of these dispensations,) by which the subscribers did call GOD to witness, that in their minds and hearts they did fully agree to the said Confession, and did not feign or dissemble in any sort."—This Confession was sworn and subscribed by the King and his household with the whole court, for an example to the whole kingdom, on the 8th of January, 1581,* according to the new account.† Such was the origin of this famous transaction, and the hand that Mr. Craig had in it.

SPICILEGUS.

* Spottiswood, p. 308, 309. Calderwood, p. 96.

† The people o Scotland in those days did not reckon the year to commence till the 25th of March. So the National Covenant, in the title prefixed to it, is said to have been *subscribed at first by the King's Majesty and his household in the year 1580, thereafter by persons of all ranks in the year 1581.* But supposing the year to begin on the first of January, it was subscribed by the King, &c., as above stated, and by the rest of the kingdom in the course of that year.

DOCTRINAL.

THE following extract, which we take directly from the lately published Bridgewater Treatise of Dr. Chalmers, merits the deliberate attention of all who are disposed to question, and still more of those whose business it is to enforce the requisitions of the Gospel. It is a clear, powerful, and, considered in some of its bearings, original answer to one of the most perplexing questions with which a Christian minister can be assailed, "How can you expect me to conform to the practices while I do not believe the doctrines of religion?" The author shows conclusively, that unbelief even in the being of GOD confers no exemption from the obligation to practice the duties involved in it, and by consequence illustrates the consistency of moral guilt with intellectual blindness on this fundamental point, and upholds the abstract justness of the scriptural doctrine that man is condemned because of unbelief.

IN the utter destitution, for the present, of any argument, or even semblance of argument, that a GOD is—there is, perhaps, a certain duteous movement which the mind ought to take, on the bare suggestion that a GOD may be. The certainty of an actual GOD binds over to certain distinct and most undoubted proprieties. But so also may the imagination of a possible GOD—in which case, the very idea of a GOD, even in its most hypothetical form, might lay a responsibility, even upon atheists.

To make this palpable, we might imagine a family suffering under extreme destitution, and translated all at once into sufficiency or affluence by an anonymous donation. Had the benefactor been known, the gratitude that were due to him becomes abundantly obvious; and in the estimation of every conscience, nothing could exceed the turpitude of him, who should regale himself on the bounties wherewith he had been enriched, and yet pass unheedingly by the giver of them all. Yet does not a proportion of this very guilt rest upon him who knows not the hand that relieved him, yet cares not to inquire? It does not exonerate him from the burthen of all obligation that he knows not the hand which sustains him. He incurs a guilt, if he do not want to know. It is enough to convict him of a great moral delinquency, if he have gladly seized upon the liberalities which were brought in secret to his door, yet seeks not after the quarter whence they have come—willing that the hand of the dispenser should remain for ever unknown, and not wanting any such disclosures as would lay a distinct claim or observation upon himself. He altogether lives by the bounty of another; yet would rather continue to live without the burthen of those services or acknowledgments that are due to him. His ignorance of the benefactor might alleviate the charge of ingratitude; but it plainly awakens the charge again, if he choose to remain in ignorance, and would shun the information that might dispel it. In reference then to this still undiscovered patron of his family, it is possible for him to evince ingratitude; to make full exhibition of a nature that is unmoved by kindness and withholds the moral responses which are due to it, that can riot with the utmost selfishness and satisfaction upon the gifts while in total indifference about the giver—an indifference which might be quite as clearly and characteristically shown, by the man who seeks not after his unknown friend, as by the man who slights him after that he has found him.

It may thus be made to appear, that there is an ethics connected with theology, which may come into play, anterior to the clear view of any of its objects. More especially, we do not need to be sure of GOD, ere we ought to have certain feelings, or at least certain aspirations toward him. For this purpose we do not need fully and absolutely to believe that GOD is. It is enough that our minds cannot fully and absolutely acquiesce in the position that GOD is not. To be fit subjects for our present argument, we do not need to have explored that territory of nature which is within our reach; and thence gathered, in the traces of a designer's hand the positive conclusion that there is a GOD. It is enough if we have not traversed, throughout all its directions and in all its extent, the sphere of immensity; and if we have not scaled the mysterious altitudes of the eternity that is past; nor, after having there searched for a divinity in vain, have come at length to the positive and the peremptory conclusion, that there is not a GOD. In a word, it is quite enough, that man is barely a finite creature, who has not yet put forth his faculties on the question whether GOD is; neither has yet so ranged over all space and all time, as definitely to have ascertained that GOD is not—but with whom, though in ignorance of all proofs, it still remains a possibility that GOD may be.

Now to this condition there attaches a most clear and incumbent morality. It is to go in quest of that unseen benefactor, who, for aught I know, has ushered me into existence, and spread so glorious a panorama around me. It is to probe the secret of my being and my birth; and, if possible, to make discovery whether it was indeed the hand of a benefactor that brought me forth from the chambers of nonentity, and gave me place and entertainment in that glowing territory, which is lighted up with the hopes and the happiness of living men. It is thus that the very conception of a GOD throws a responsibility after it; and that duty, solemn and imperative duty, stands associated with the thought of a possible deity, as well as with the sight of a present deity, standing in full manifestation before us. Even anterior to all knowledge of GOD, or when that knowledge is in embryo, there is both a path of irreligion and a path of piety; and that law which denounces the one and gives to the other an approving testimony, may find in him who is still in utter darkness about his origin and his end, a fit subject for the retributions which she deals in. He cannot be said to have borne disregard to the will of that GOD, whom he has found. But his is the guilt of impiety, in that he has borne disregard to the knowledge of that GOD, whom he was bound by every tie of gratitude to seek after—a duty not founded on the proofs that may be exhibited for the being of a GOD, but a duty to which even the most slight and slender of presumptions should give rise. And who can deny that, antecedent to all close and careful examination of the proofs, there are at least many presumptions in behalf of a GOD, to meet the eye of every observer? Is there any so hardy as to deny, that the curious workmanship of his frame *may* have had a designer and an architect, that the ten thousand independent circumstances which must be united ere he can have a moment's ease, and the failure of any one of which would be agony, may not have met at random, but that there may be a skilful and unseen hand to have put them together into one wondrous concurrence, and that never ceases to uphold it; that there may be a real and living artist, whose fingers did frame the economy of actual things, and who hath so marvellously suited all that is around us to our senses and our powers of gratification? Without affirming aught which is positive, surely the air that we breathe, and the beautiful light in which we expatiate, these elements of sight and sound so exquisitely fitted to the organs of the human frame-work, *may* have been provided by one who did benevolently consult in them our special accommodation. The graces innumerable that lie widely spread over the face of our world, the glorious concave of heaven that is placed over us, the grateful variety of seasons that like nature's shifting panorama ever brings new entertainment and delight to the eye of spectators—these may, for aught we know, be the emanations of a creative mind, that originated our family and devised such a universe for their habitation. Regarding these, not as proofs, but in the humble light of presumptions for a GOD, they are truly enough to convict us of foulest ingratitude—if we go not forth in quest of a yet unknown, but at least possible or likely benefactor. They may not resolve the question of a GOD. But they bring the heaviest reproach on our listlessness to the question; and show that, anterior to our assured belief in his existence, there lies upon us a most imperious obligation to 'stir ourselves up that we may lay hold of Him.'

Such presumptions as these, if not so many demands on the belief of man, are at least so many demands upon his attention; and then, for aught he knows, the presumptions on which he ought to inquire may be more and more enhanced, till they brighten into proofs which ought to convince him. The *prima-facie* evidence for a GOD may not be enough to decide the question; but it should at least decide man to entertain the question. To think upon how slight a variation either in man or in external nature, the whole difference between physical enjoyment and the most acute and most appalling of physical agony may turn; to think how delicate the balance is, and yet how surely and steadfastly it is maintained, so as that the vast majority of creatures are not only upheld in comfort, but often may be seen disporting themselves in the redundance of gayety; to think of the pleasurable sensations wherewith every hour is enlivened, and how much the most frequent and familiar occasions of life are mixed up with happiness; to think of the food, and the recreation, and the study, and the society, and the business, each having an appropriate relish of its own, so as in fact to season with enjoyment the great bulk of our existence in the world; to think that, instead of living in the midst of grievous and incessant annoyance to all our faculties, we should have awoke upon a world that so harmonized with the various senses of man, and both gave forth such music to his ear and to his eye such manifold loveliness; to think of all these palpable and most precious adaptations—and yet to care not, whether in this wide universe there exists a being who has had any hand in them—to riot and regale oneself to the uttermost in the midst of all this profusion—and yet to send not one wishful inquiry after that benevolence which for aught we know may have laid it at our feet—this, however shaded from our view the object of the question may be, is, from its very commencement, a clear outrage against its ethical proprieties. If that veil of dim transparency, which hides the Deity from our immediate perceptions, were lifted up; and we should then spurn from us the manifested GOD—this were direct and glaring impiety. But anterior to the lifting of that veil, there may be impiety. It is impiety to be so immersed as we are, in the busy objects and gratifications of life; and yet to care not whether there be a great and a good spirit by whose kindness it is that life is upholden. It needs not that this spirit should reveal himself in characters that force our attention to him, ere the guilt of our impiety has begun. But ours is the guilt of impiety, in not lifting our attention toward GOD, in not seeking after him if haply we may find him.

Man is not to blame, if an atheist, because of the want of proof. But he is to blame, if an atheist, because he has shut his eyes. He is not to blame, that the evidence for a GOD has not been seen by him, if no such evidence there were within the field of his observation. But he is to blame, if the evidence have not been seen, because he turned away his attention from it. That the question of a GOD may lie unresolved in his mind, all he has to do is to refuse a hearing to the question. He may abide without the conviction of a GOD, if he so choose. But this his choice is matter of condemnation. To resist GOD after that he is known, is criminality toward him; but to be satisfied that he should remain unknown, is like criminality toward him. There is a moral perversity of spirit with him who is willing, in the midst of many objects of gratification, that there should not be one object of gratitude. It is thus that, even in the ignorance of GOD, there may be a responsibility toward GOD. The Discerner of the heart sees, whether, for the blessings innumerable wherewith he has strewed the path of every man, he be treated, like the unknown benefactor who was diligently sought, or like the unknown benefactor who was never cared for. In respect, at least of desire after GOD, the same distinction of character may be observed between one man and another—whether GOD be wrapt in mystery, or stand forth in full development to our world. Even though a mantle of deepest obscurity lay over the question of his existence; this would not efface the distinction between the piety on the one hand which labored and aspired after him; and the impiety upon the other which never missed the evidence that it did not care for, and so grovelled in the midst of its own sensuality and selfishness. The eye of a heavenly witness is upon all these varieties; and thus, whether it be darkness, or whether it be dislike which hath caused a people to be ignorant of GOD, there is with him a clear principle of judgment, that he can extend even to the outfields of atheism.

It would appear, then, that even in the initial state of the human mind on the question of a GOD, there is an impellent force upon the conscience, which man ought to obey, and which he incurs guilt by resisting. We do not speak of that light which irradiates the termination of the inquirer's path, but of that embryo or rudimental light which glimmers over the outset of it; which serves at least to indicate the commencement of his way: and which, for aught he knows, may brighten as he advances onward, to the blaze of a full and finished revelation. At no point of this progress, does 'the trumpet give an uncertain sound,' extending, if not to those who stand on the ground of Antitheism, (which we have already pronounced upon and we trust proved to be madly irrational)—at least to those who stand on the ground of atheism, who, though strangers to the conviction, are certainly not strangers to the conception of a Deity. It is of the utmost practical importance, that even these are not beyond the jurisdiction of an obvious principle; and that a right obligatory call can be addressed to men so far back on the domain of irreligion and ignorance. It is deeply interesting to know, by what sort of moral force, even an atheist ought to be evoked from the fastness which he occupies—what are the notices, by responding to which, he should come forth with open eyes and a willing mind to this high investigation; and by resisting which, he will incur a demerit, whereof a clear moral cognizance might be taken, and whereon a righteous moral condemnation might be passed. The "fishers of men" should know the uttermost reach of their argument; and it is well to understand of religion, that, if she have truth and authority at all, there is a voice proceeding from her which might be universally heard—so that, even the remotest families of earth, if not reclaimed by her, are laid by her under sentence of righteous reprobation.

MISCELLANY.

REFORMS EFFECTED BY THE PACHA OF EGYPT.

SIR ALEXANDER JOHNSTON, in an address before the Asiatic Society, made the statements that follow respecting the character of the Pacha of Egypt, and the exertions he is making to improve the condition of his people. No Christian can witness such reforms effected among an unevangelized people without deep interest, as opening the way for introducing the Gospel, and without humble thankfulness to the GOD of providence, in whose hand are the hearts of princes, and in fulfilment of whose purposes all such changes take place.

The Pacha of Egypt, one of our honorary members, a chief of a clear and vigorous mind, observing the advantage which European states have derived from a similar policy, has publicly encouraged the introduction into Egypt of all those arts and sciences, which are calculated to improve the understanding of the people, to mitigate the effects of their religious feelings, and to secure the stability of their local government.

He has assimilated his army and his navy to those of Europe, and subjected them to European discipline: he has formed corps of artillery and engineers on European principles: he has attached regular bands of military music to each of his regiments, with European instructers, who teach the Arab musicians, according to the European notes of music, to play on European instruments the marches and airs of England, France and Germany; a short distance from Cairo he has established a permanent military hospital, and placed it under European surgeons, and the same rules as prevail in the best regulated hospitals in Europe; and he has formed a school of medicine and anatomy, in which not only botany, mineralogy, and chemistry are taught, but human bodies are publicly dissected by students who profess the Mahommedan religion, and who are publicly rewarded in the heart of a great Mohammedan population, according to the skill and the knowledge which they display in their different dissections. At Alexandria he has established a naval school, in which the Mohammedan students are instructed in the several branches of geometry, trigonometry, mechanics, and astronomy, connected with naval architecture and the science of navigation; and a dock-yard, under the control and superintendence of a European naval architect distinguished for his talents and his skill, in which, beside frigates and other vessels of smaller dimensions, four ships of the line, three carrying 110 guns upon two decks, and one of 130 guns, have been recently built: he has opened the old port, which was formerly shut against them, to all Christian vessels. He has encouraged the formation of regular insurance offices; and authorized Christian merchants to acquire a property in lands, houses, and gardens. He has employed an English civil engineer of great eminence, on a very liberal salary, to improve all the canals in the country and the course of the Nile: he is about to construct carriage roads from Alexandria to Cairo, and from Alexandria to Rosetta and Damietta; and M. Abro, the cousin of his minister, is about to establish on them public stage coaches, built on a model of one sent to him by a coachmaker from this country: he has introduced steam-boats which navigate the Nile; and steam-engines, which are used for cleansing and deepening the bed of that river, and for various other public works. He has patronised the employment, by Mr. Briggs, of two Englishmen, taken for the purpose, from this country, in boring for water in different parts of the desert; and he has discovered, through their operations, some very fine water in the desert between Cairo and Suez. He has encouraged the growth of cotton, indigo, and opium; and the former of these productions is now a great article of trade between Egypt and England, France and Germany. He has established schools in the country, for the instruction of all orders of his people, in reading, writing, and arithmetic: he has sent, at great expense to himself, young men, both of the higher and lower ranks of society, to England and France, for the purpose of acquiring useful knowledge; those of the higher rank, in those branches of science and literature which are connected with their service in the army, the navy, and the higher departments of government; those of the lower, in those mechanical arts which are more immediately connected with their employment as artisans and manufacturers. He has constituted a public assembly at Cairo, consisting of a considerable number of well informed persons, who hold regular sittings for forty days in each year, and publicly discuss, for his information, the interests and wants of his different provinces. He patronises the publica-

tion of a weekly newspaper, in Arabic and Turkish, for the instruction of his people. And, finally, he protects all Christian merchants who are settled in his country; not only in time of peace, but also in time of war: and afforded the European merchants, who were settled at Alexandria and at Cairo, a memorable instance of his determination to adhere under all circumstances to this policy, by informing them, as soon as had received intelligence of the battle of Navarino, that their persons and their property should continue as secure as if no such event had occurred.

I have dwelt at some length on this subject, because I have felt it to be my duty, in consequence of the information which I have received as chairman of the committee of correspondence, to give publicity in this country to those measures, by which one of the most distinguished of our honorary members has restored to Egypt, in their highest state of perfection, all the arts and sciences of Europe—has emulated, as a patron of knowledge, the conduct of the most enlightened of the caliphs of Bagdad—and has afforded, as a Mohammedan, a bright example, for their imitation, to all the Mohammedan sovereigns in Europe, Africa, and Asia.—*Mis. Herald.*

THE CELEBRATED ROYAL LIBRARY.

I WILL now mention the royal library. This regal, nay, imperial establishment fills the front part of a vast pile of buildings, once a convent and college of the Society of Jesus. The rear is occupied by the university, which has an extensive library of its own. Attached to the same building is a sumptuous church, once belonging to the order, and containing *inter alia* a monument of Eugene Beauharnois, executed and erected by Thorwaldsen. It is composed of blueish marble, and is really sublime.

Unless my letter from Paris miscarried, you are aware that I have already seen the Bodleian, and the Bibliotheque du Roi, not to mention the public library at Cambridge, and that belonging to the British Museum. In none of these, however, is the *coup d'œil* so striking as at Munich. The library here is distributed indeed among nearly fifty rooms. But the great central apartment is a noble hall, and the very smallest of the others is invested with historical interest. It sounded like romance when I was told that every one of these rooms, completely filled with literary treasure, was of old a Jesuit's cell, and that the gallery into which they open was the cloister of the convent. The central room, which I have mentioned, was the great hall of the Coenobium. It is now full of history, its shelves being occupied exclusively by works in that department, culled from every language in which printed books exist. It were well if every act of arbitrary power wrought a change so clearly beneficial as that produced by the suppression of the convents in Bavaria. This revolution, while it swept away some thirty nests of vipers and prolific hot-beds of religious villany, opened as many mines for the enrichment of this great scientific treasure-house. On the 10th the police very graciously allowed me an *aufenthaltskarte*, (card of residence.) The library is far more imposing to the eye than any that I have seen, and if it really contains, as they declare it does, 600.000 volumes, it must be the greatest collection in the world. I arrived in Munich on Sunday, July 7th. Monday was the queen's *feiertag*, (birthday,) and the library was closed. It was on that day that I visited the gallery of pictures. On Tuesday I presented myself at the *Bibliothek*, and asked to see it. I was requested to inscribe my name in an album, after which a sub-librarian escorted me through the different chambers. He seemed quite amazed to hear that I was from America, and spoke of my having crossed the sea as something which ennobled my whole nature. He introduced me into the penetralia of the *Oberhauptköniglichbibliothekdirector*, (director-in-chief of the royal library,) with whom I held two long conversations on that day and the next. The general catalogue of the great library is written on separate leaves, each leaf containing a single book. These leaves are put together in packs resembling large quarto volumes. The number of packs is about eight hundred. Pen, ink, and paper were put before me, bibliographical dictionaries laid beside me, and I was told to ask for any thing I wanted. In the same room several of the sub-librarians are occupied in various ways, labelling books, making entries in catalogues, &c. The gentleman in attendance who showed me the library, is very inquisitive about America, asks me whether the American language is extinct yet, whether we have any turnpike roads and public conveyances, what we teach in our schools, and whether our professors are all natives of England. He seems to admire our government very much, and indeed throughout the continent the name of an American commands respect.—*Presbyt.*

THE CHRISTIAN MINISTRY.

ONE means of great importance, for preventing the progress in this country of every error, papal, pagan or infidel, is *the Christian ministry.*

Were there a pious and enlightened minister in every town and parish in our land, we should have little to fear from the adherents of the Court of Rome. A ministry may be one of the greatest curses or one of the greatest blessings to any people. They are in a situation to confute error, to remove prejudice, to convince the gainsaying, to pour the light of truth on every species of darkness and iniquity. But unhappily our country is most lamentably destitute of pastors and teachers. Wolves can enter in and devour the heritage of the LORD, because there are no good shepherds to feed them with wisdom and understanding. Immense regions, over which the waves of emigration are flowing with constantly accumulating power, are almost entirely destitute of the means of religious instruction, and afford a most inviting field for the enemy to sow tares in. To those regions the ministers of the Court of Rome are looking with mingled anxiety and hope. And they are *acting* on the open and declared intentions that they must be *beforehand* with the Protestant sects.

Let us imitate, in doing good, their energy in doing evil. Let us encourage every attempt to multiply the true ministers of the Lord JESUS, who shall go every where, the LORD working with, and confirming the word, not by miraculous signs, but by the signs of a happy, renovated land, a thoroughly Christian population, and by countless multitudes of men preparing for glory.—*Boston Recorder.*

ON KNEELING IN PRAYER.

IT was an observation made by Frederick the Third, that the forms used by the Catholics in divine service, made their worship seem to have a superior for its object; those of the Protestants to have an equal. Were that prince now living, and were he to visit many of the churches and chapels in this nation, might he not say that the posture in which many place themselves, is such as indicates the object of their addresses to be neither a superior nor an equal? Their prayers are neither in prostration, like the Mahometans; nor in standing, like the Jews; nor kneeling, as Christians, but sitting; an attitude in which a superior receives and addresses an inferior. This is a custom which has been introduced, partly through the example of those who ought to have set a better; and partly, it is to be feared, from that kind of indifference which arises from ignorance and carelessness; for did people think, who, and before whom, they are; did they properly reflect on the nature of prayer; did they contemplate GOD as the Creator of heaven and earth; as the universal Sovereign, with whom is honor, power and dominion, majesty and glory; I say, did men consider these things, can we suppose they would dare to address Jehovah in an attitude which is at the utmost distance from reverence and deep humility.

Eusebius one day perceiving that his wife, like others, began to give up kneeling at her prayers, and anxious to give her a proper sense of her conduct, called up her maid, and desired her to go into the room where her mistress was sitting, and seat herself down on the sofa and ask her for a new gown. The lady was quite in a rage. Eusebius desired the servant to retire, and addressing his wife, drew a parallel of her own conduct with what she had just resented so highly, and she was so fully convinced, that she promised to behave with more propriety for the future.—*Friendly Visitor.*

JOHN THE BAPTIST.

THE following "remarkably dramatic, yet striking" extract from a sermon of Krummacher, is translated in the columns of the Sunday School Journal. The subject of the sermon is the death of John the Baptist.

"John is dead, but not to Herod. Tidings reach the court of a man of Nazareth called JESUS. He preaches, they say, with authority, and not as the scribes; he performs signs and miracles, and commands the elements. They ask each other, who can this man be? Some say it is Elijah; others, Jeremiah, or one of the prophets. But while the courtiers debate this, what is Herod doing? His hair rises on his head, his eyes become fixed, every feature is full of horror, and every limb trembles. '*It is John the Baptist!*' he cries. It is true he was beheaded by the order of Herod himself, but '*he has risen from the dead.*' In vain do they try to rally and revive him; every time he hears the name of JESUS, he cries out, '*It is John the Baptist!*' and he trembles, he raves, he forgets that he is a Sadducee, and that as such he disbelieves in the resurrection; he forgets it, and his conscience ridicules his creed. To his inward punishment was soon added his external chastisement. The Romans become weary of the tetrarch of Galilee; they strip him of his dominions and his subjects, and exile him with Herodias to the town of Lyons in France. There, for some time, they existed in the greatest misery, until like Judas, they went to their own place; not because they had shed innocent blood—even for that there was purification in the fountain opened in the house of David—but because they had despised and trodden under feet the blood of JESUS. This day they are wandering in the eternal deserts, and they wash and wring their bloody hands, but the blood is not washed away, and remains deeply and indelibly stained. They cry out, send John the Baptist to dip the tip of his finger in water to refresh our burning tongues! but in vain—'there was no voice, nor any that answered!'"

From Ellis' Polynesian Researches.

AN immolation equally affecting was related to me by Mr. Nott. A fine, intelligent young man, on becoming a disciple of CHRIST and a public worshipper of JEHOVAH, was ridiculed by his family; this proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol-worship; these he also declined. He then was threatened with all their weight of vengeance; and, still remaining firm to his determination, he was banished from his father's house, and forced to leave the neighborhood. Not satisfied with this, that rage and malignant hatred of Christianity which is gendered by ignorance and idolatry, and cherished by satanic infatuation, pursued him still. A heathen ceremony was at hand, for which a human victim was required; and this young man was selected by his persecutors, because he professed to be a worshipper of the true GOD. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected as certainly to render them propitious. It is probable they also expected, by this summary vengeance, to deter others from following his example. On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt; and there, seated beneath the embowering shade of an elegant clump of trees, was absorbed in meditation, previous to offering up his evening supplications to his GOD. While thus engaged, his seclusion was invaded and his solitude disturbed by the appearance of a band, similar, in some respects, to that which broke in upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived, and, wishing to see him, had sent them to invite him down. He knew of the approaching ceremony, that a human sacrifice was then to be offered; and he no sooner saw them advancing to his retreat, than a sudden thought, like a flash of lightning, darted through his mind, intimating that he was to be the victim. He received it as a premonition of his doom; and in reply to the request, told them, calmly, that he did not think the king had arrived, and that, therefore, it was unnecessary for him to go down. They then told him that the priest or some of his friends wished to see him, and again invited him to descend. "Why," said he, "do you thus seek to deceive me? The priest or friends may wish to see me, but it is under very different circumstances from what your message would imply: I know a ceremony approaches, that a human victim is then to be offered—something within tells me *I am to be that victim*, and your appearance and your message confirm my conviction. JESUS CHRIST is my keeper—without his permission you cannot hurt me; you may be permitted to kill my body, but *I am not afraid to die!* My soul you cannot hurt; that is safe in the hands of JESUS CHRIST, by whom it will be kept beyond your power." Perceiving there was but little prospect of inducing him by falsehood to accompany them toward the beach, and irritated, probably, by his heroical reply, they rushed upon him, wounded and murdered him, and then, in a long basket made with the leaves of the overshadowing cocoanut-tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god. They had, perhaps, beheld with fiend-like joy his writhing agonies in death, and listened with equal delight to his expiring groans. The unconscious earth had been saturated with his blood; and when they placed his body on the rude altar, or suspended it from the sacred tree, in the presence of their god, they not only supposed they offered a sacrifice at once acceptable and efficacious, but doubtless viewed the immolation as one by which they had achieved for idolatry a triumph over humanity and Christian principle. Before, however, these feelings could be exercised, and the earth had drunk up his blood, or his insulted corpse was deposited on their altar, his liberated and ransomed spirit had winged its way to the realms of blessedness, had joined "the noble army of martyrs"—and united in ascriptions of grateful homage unto Him who had loved him, and not only made him faithful to the end, but triumphant over death. Those who heard the young man's dying words, and witnessed his calm unshaken firmness in the moment of trial, with many among whom the report circulated, were probably led to think differently of the religion he professed than they had done before. The blood of the martyrs has ever been the seed of the Church; and from an exhibition of principles so unequivocal in their nature and so happy in their effects, it is not too much to presume that it proved so on the present occasion.

From the Bridgewater Treatise of Dr. Chalmers.

"THERE is a depth of mystery in every thing connected with the existence or the origin of evil in creation; yet, even in the fiercest uproar of our stormy passions, conscience, though in her softest whispers, gives to the supremacy of rectitude the voice of an undying testimony; and her light still shining in a dark place, her unquelled accents still heard in the loudest outcry of nature's rebellious appetites, form the strongest argument within reach of the human faculties, that, in spite of all partial or temporary derangements, Supreme Power and Supreme Goodness are at one. It is true that rebellious man hath, with daring footstep, trampled on the lessons of conscience; but why, in spite of man's perversity, is conscience, on the other hand, able to lift a voice so piercing and so powerful, by which to remonstrate against the wrong, and to reclaim the honors that are due to her? How comes it that, in the mutiny and uproar of the inferior faculties, that faculty in man which wears the stamp and impress of the highest, should remain on the side of truth and holiness? Would humanity have thus been moulded by a false and evil spirit; or would he have committed such impolicy against himself, as to insert in each member of our species a principle which would make him feel the greatest complacency in his own rectitude, when he feels the most high-minded revolt of indignation and dislike against the Being who gave him birth? It is not so much that conscience takes a part among the other faculties of our nature; but that conscience takes among them the part of a governor, and that man, if he do not obey her suggestions, still, in despite of himself, acknowledges her rights. It is a mighty argument for the virtue of the governor above, that all the laws and injunctions of the governor below are on the side of virtue. It seems as if he had left this representative, or remaining witness, for himself in a world that had cast off its allegiance; and that, from the voice of the judge within the breast, we may learn the will and the character of Him who hath invested with such authority his dictates."

COMMUNICATIONS.

For the Churchman.

CHRISTIAN BENEVOLENCE.

THERE are few respects in which Christians are so far behind HIM who left them an example that they might follow his steps, as in the knowledge and practice of Christian benevolence. The following editorial paragraph from the Presbyterian, is in my judgment quite as well fitted for the Churchman. It caught my attention the more readily from the allusion in the close to a plan of benevolence which has been very generally adopted, on the recommendation of the Bishop, in the Diocese in which I write. I have been very glad to see frequent recommendations of the "Offerings of the Church," in your columns, as well from correspondents as from the editorial pen. You will be glad to learn that the plan is every where well received, and promises excellent results.

"*Double your Charity.*—It is a time when much is demanded of disciples, and when perhaps not one in a thousand comes near answering the demand. It is a time when Providence is opening many avenues through which the train of evangelists may set in upon hitherto benighted nations; when the Church is endeavoring to bring forward such evangelists; when a multitude are ready to go, if the Church will send them; and when missionary bodies are earnestly looking for men and money. Yet no one has yet been known to suffer by charitable contributions. Let some try the experiment of *doubling their gifts.* The LORD will repay it. There is every reason to think that next year they might quadruple their donation. At the Monthly Concert, at the Missionary meeting, and especially *on the first day of the week*, let those who have in any sort been prospered, double their charity."

I cannot deny myself the pleasure of adding here an extract from a letter which I received some weeks ago from a well-beloved friend of mine, a clergyman of another Diocese. It is an interesting evidence of the readiness with which simple method commends itself to men's intelligence, and a pleasing illustration of what may thus be accomplished, almost without effort. "I have read the proceedings in your Diocese," he says, "with the liveliest interest; and nothing has pleased me more than the recommendation to its members that 'upon the first day of the week every one lay by him in store, as GOD hath prospered him.' It is a capital suggestion; and if it were generally adopted, would produce ample funds for all the wants of our Church. I and my family were so delighted with the plan, that I have a neat box placed upon the dressing-table in my chamber, labelled 'SUNDAY OFFERINGS,' '1 *Corinthians* xvi. 2,' into which, every Sunday morning, my wife and myself put each of us a shilling, and my little girl sixpence—which in one year will amount to *sixteen dollars* and more. We have fixed on this as a *minimum* sum, and if we have been particularly 'prospered,' we hope to add something more. My little daughter, now five years old, takes great pleasure in contributing her sixpence; and I esteem it as by no means the least valuable feature of this plan that it learns her to be *habitually* and *systematically* charitable. My great desire is to see her *generous* from principle, and to feel how much more blessed it is to give than to receive." Is not this a beautiful specimen of Christian benevolence? Who will not admire this charming picture of domestic love, sanctified by grace and exercised in charity? Who will not, because *who cannot*, go and do likewise?

Some interesting circumstances occurred on the introduction of the "Offerings of the Church," into a parish with which I am connected. A poor woman who was called on,—for it is a rule that the *privilege* is to be extended *to all*,—was affected to tears, at the visit, and though she earns her bread with her own hands, agreed to give *five* cents a week for herself, and *one* cent a week for each of her *three* children. A gardener who was not expected to give at all, readily consented, and wished the lady who called to wait till he could go and ask his wife. On his return he wished that both should be set down for *five* cents a week each. A little girl who feared she might not have a cent every week to give, asked if she might not give the Bibles and Prayer-books which she earned with the tickets given at the Sunday Schools as the reward of diligence. Many more incidents might be named illustrative of the *domestic tendencies* of the plan, and of its *universal acceptation*, from its adaptation to the penury of the poor, as well as the abundance of the rich.—You may perhaps hear from me again on this subject.

A CHURCHMAN OF NEW-JERSEY.

For the Churchman.

SUNDAY AND THE SABBATH.

MR. EDITOR,—I was much pleased with your remarks in a former number on the use of these words. The distinction you then made, though familiar perhaps to your more learned readers, was new to me, and appears, as far as I am able to judge, correct. You tell us that *Sabbath* is the name of the institution, and *Sunday* the name of the day on which that institution is kept. This shows at once the right use of the words, and that both of them may properly have a place in Christian phraseology.—When we refer to the hallowing of a seventh portion of our time according to the divine command, we speak of the sabbath, and when to that particular day of the week which is appropriated to the sabbath, we speak of Sunday. There are several advantages in taking this view of the subject.

1. It teaches us to keep apart two things which are often confounded in controversies respecting the obligation of the sabbath, viz. the day assigned to the institution, and the institution itself—and thus we get rid of all difficulty about the change from the seventh to the first day of the week. The Jews observed the sabbath on the seventh, and we on the first day of the week. Both keep the original command, and either the first or the seventh is a sabbath-day, a day of holy rest.

2. This view is most in harmony with the opinions of those who believe the sabbath to have existed since the creation, denying that it was originally a Jewish ordinance. Such cannot, with any consistency, object to sabbath as a Jewish term, unless they believe that the weekly rest had some other name before the time of Moses—a supposition of course preposterous. Those who, with Dr. Paley, regard the sabbath as required only by the Mosaic law, may well take offence at the name; but not they who believe that the benign institution was coeval with the origin of our race. No. Sabbath is not a Jewish word—it is a patriarchal, an antediluvian, a paradisaical word.

3. This view agrees with the reading of the decalogue in our antecommunion service. If the word sabbath is to be expelled from Christian language, why in Christian Churches are we enjoined every Sunday, "Remember that thou keep holy the sabbath-day."

4. This view is authorized even by those who adhere most scrupulously to Sunday to the exclusion of sabbath, for they cannot avoid referring to sabbath-breaking, sabbath-breakers, &c. Lord's day breaking would be rather awkward, and Sunday breaking nonsense. Besides, sabbath is too good a word to proscribe. It has too many holy and heavenly allusions, too many sweet and blessed associations. We are taught to look forward to a "sabbath that remaineth for the people of GOD." How would it spoil the conclusion of that beautiful hymn in our selection,—

> "How sweet a sabbath thus to spend,
> In hope of one that ne'er shall end,"

if we should read,

> "How sweet a Sunday thus to spend."

The expression, the *Christian sabbath*, which some prefer, is liable to the objection that it seems to imply the introduction of a new institution with the introduction of Christianity.

In one light this is a question of very small moment. The name is indifferent as long as the thing is not affected. Let use determine our practice. It sounds just as strange to speak of Easter sabbath, first sabbath after Trinity, as I have seen it in some almanacs, as it would be for the minister to read, "Remember the Sunday to keep it holy." In another light the question is of importance. Names are things. If we encourage a dislike to the word sabbath, it may lead to an undervaluing of the institution, or at least to a forgetfulness of its antiquity. It cannot have escaped observation, that those who think lightly of the obligation and duties of the Lord's day, or who would discard them as a remnant of Judaism, incline to *Sunday*, while those who view the subject in a more sacred light, are found involuntarily speaking of the sabbath. I mean not to say that this is universally, but generally the case.

Nor am I at all inclined to favor that puritanical aversion to Sunday which some exhibit, particularly among Episcopalians, where the word is so current, and is found in the language of the Church. In distinguishing between the institution and a particular day of the week appropriated to that institution, you have pointed out the distinctive import of the two words. Perhaps it may be added, sabbath is more scriptural, Sunday more ecclesiastical; sabbath more sacred, Sunday more secular; sabbath what GOD has demanded of the world, Sunday what the world has yielded to GOD.

A.

For the Churchman.

SIR,—The subject of the following notice possesses now much interest in the eyes of Churchmen. Many, doubtless, would be glad to learn the character of a work, not frequently met with at present. It is an article from the British Review, copied into the Christian Journal of 1820, Vol. iv. p. 176, and thence extracted.

"*A Concise View of the Principal Points of Controversy between the Protestant and Roman Churches.* By the Rev. C. H. WHARTON, D. D., Rector of St. Mary's Church, Burlington, N. J., and Member of the Philosophical Society of Philadelphia. 8vo. New-York.

Dr. Wharton is an Episcopal divine at Burlington, in the State of New-Jersey, and is an able controversialist, as well as an elegant writer.

This work contains several tracts, published at different times, and now collected together in consequence of repeated application made to the author. Dr. Wharton was formerly a priest in communion with the Church of Rome, and chaplain to a Roman Catholic congregation at Worcester, in this country, [England;] to whom he addressed a letter on his settlement in America, stating the motives which induced him to relinquish their Communion and become a member of the Protestant Church. This letter is the first tract in the volume now under consideration, and is characterized by just arguments and a truly liberal spirit. To counteract the effects which might be produced by it in America, the late Roman Catholic Archbishop, Carroll, published a reply, (also reprinted by Dr. Wharton,) in which he defends the principles of his Church with erudition, and endeavors to answer Dr. Wharton's objections with politeness. The latter produced an answer to the Archbishop's reply, in which he has completely vindicated the Protestant faith, with equal ability and learning. His volume contains two other learned and well-written tracts, in answer to more recent assailants. We are the more particular in calling the attention of our readers to the subjects discussed in this work, because it bears on a topic which is peculiarly important to us as Protestants and as members of the Anglican Church; we scarcely need add, that we mean the so much agitated Catholic question.

Indeed, to the divine who is desirous of investigating the controversy between Protestants and Catholics, this work will be found extremely useful. Dr. Wharton fully meets his antagonist with arguments drawn from the Scriptures, from the writings of the Fathers, and from Christian antiquity: so that his volume may be considered as a store-house of information to the sincere inquiring Protestant."

For the Churchman.

ASTRONOMY.

A DISTINGUISHED author of a popular and comprehensive treatise on Astronomy, after having shown how many and immense are the worlds that move in the celestial firmament, concludes with this sentence:

> "When we attempt, in imagination, to fathom this abyss, it is in vain to think of prescribing any limits to the universe, and the mind reverts involuntarily to the insignificant portion of it we are destined to occupy."

The mind that is capable of arriving at no more elevated conclusions than this when it has a subject so conducive to the most soul-ennobling reflections, even though it be able to roam over every shining particle of matter in the heavens, is worthy of our commiseration, a fit subject for our pity. The knowledge of such a man is far less valuable than that of the untutored savage who habitually looks "through nature up to nature's GOD."

The transition from a contemplation of the infinitude of the heavenly bodies to the infinity of the power that created them is so natural, that it is hard to suppose that man in the entire possession of his faculties who does not realize it. Yet, however obvious the most enlightened minds may consider the connexion between the wondrous effect, and the great First Cause, there have been found very many who have been content to bound their reflections on the celestial bodies by the laws they follow. There appears but one possible reason for this inconsistency—the pride of intellect must have thrown its impenetrable screen between the orbs and the majesty of heaven; the soul that was capable of reading the laws of nature must have flattered itself that it had then arrived at the root of knowledge, and disdained a more extended application of powers that were capable at once of the most exalted conceptions of the universe and the sublimest notions of the Deity. It has been seriously asserted that "the undevout astronomer is mad," and the uniform sentiments of mere common-sense men are in accordance with that opinion: they are willing to draw their knowledge of the solar system from the discoveries of their more gifted fellow-creatures, and strange to say are able to surpass their instructers, since *their* views are not bounded by the exterior of the heavens, but pass beyond the firmament, and contemplate the LORD of glory, the omnipotent source of all.

Where, however, we find the astronomer and the Christian combined, both his science and his piety seem to be elevated by their connexion; of this we have a fine example in Sir Isaac Newton: deep must be the darkness that rests upon the place where his discoveries are not known, and glowing must be that piety which would not part with lustre when compared with his. While he will ever be regarded as the sun of science, his name like that of Mary of Bethany will be known wherever the Gospel shall be preached. Difficult would it be to enumerate all the truly Christian men to whom the scientific world are largely indebted: their names are like so many beacons in the paths of knowledge, their works so many monuments of the appropriate union of religion with high mental attainments.

But to return. It has been said that an irreligious astronomer must be mad: startling as this proposition may seem to some, it is nevertheless susceptible of demonstration. When any one is habitually neglectful of his own best interests and those of his friends, and makes the pursuit of trifles the constant employment of his life, the common observation is that man is deranged, and especially is this asserted of him when his conduct is the result of an ignorance pertinaciously adhered to, even when the concentrated rays of learning and experience are forcing themselves upon his eyes. Here the justice of such an opinion is obvious; human reason teaches that no man would continue thus voluntarily blind and inconsistent with his nature, were he in the full possession of his faculties. Now, this is precisely the case with the infidel astronomer: his daily business is the contemplation of a universe of which the vast globe we inhabit is but a point; to study and trace the operation of laws that relate at once to the smallest particles of matter and the largest bodies of the solar system; and while he learns that the same principle that retains a grain of sand by its fellows holds the great centre of light to our system in its orbit and its circum-revolving bodies in their respective paths, he must behold a beauty, an order and regularity in creation, that could never be the result of a fortuitous concourse of atoms, the offspring of blinded chance. He cannot avoid it, he must there read the evidence of a designing and all-controlling mind, and if he does, he must recognise its right to rule and direct such insignificant portions of the universe as we are. This once admitted, a reception of the Christian faith is inevitable; for there is none other that accords with a reasonable conception of such a being. It is needless here to say that that faith, practically adopted, secures the nearest approaches to happiness of which this life is capable, and holds out the very brightest prospects for a hereafter. Is not, then, that astronomer mad, in the ordinary—nay, in the strictest sense of the word, who looks no further than the laws which govern the universe; who shuts his eyes on the knowledge of their author, disdainfully rejects the peace-creating obligations He imposes, and in the pride of self-enthroned intellect, cramps the powers of his mind that he may stop short of the acknowledgment of the great First Cause? Such a one, while he endeavors to create for himself a heaven in his fancied superiority to vulgar prejudice, effectually cuts off all the streams of felicity a provident Deity has placed within his reach, and might well envy the being so eloquently described by Pollock, in the following lines:

> "The word philosophy he never heard,
> Or science; never heard of liberty,
> Necessity; or laws of gravitation:
> And never had an unbelieving doubt.
> Beyond his native vale he never look'd;
> But thought the visual line that girt him round,
> The world's extreme: and thought the silver moon,
> That nightly o'er him led her virgin host,
> No broader than his father's shield. He lived—
> Lived where his father lived—died where he died;
> Lived happy, died happy, and was saved.
> Be not surprised. He loved, and served his GOD."

R.

For the Churchman.

BITS. —— NO. VI.

Gather up the fragments that nothing be lost.
OUR SAVIOUR JESUS CHRIST.

WHEN the poet Carpani inquired of his friend Haydn how it happened that his Church music was always so cheerful, the great composer made a most beautiful reply. "I cannot," he said, "make it otherwise. I write according to the thoughts I feel; when I think upon GOD my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since GOD has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit."

"Let the bishops and the clergy, as well as their fellow Christians, take care to use the world, so as not to abuse it. Let them mingle with its business neither to excess, nor without necessity, but so as to leaven it with religion—to convey into all parts the light of a Gospel example, the graces of Gospel holiness. Let them do their duty fearlessly and honestly, and the people will in all probability do them justice. If not, there is ONE who will. IN HIM IS OUR TRUST."—When these sentiments, which are from that admirable journal, the British Magazine, prevail among her children, who need fear for the Church of England? Go down into the fire she may; but there is one there "in form like the Son of GOD," and she shall "have no hurt."

The TE DEUM is supposed, says Bishop Cosin, to have been composed by St. Augustine and St. Ambrose, on the day that the latter was baptized by the former. It is worthy of note that it was first chanted in English, in Herne Church, near Canterbury, the first curacy of the martyr, Bishop RIDLEY.—So did he learn in his life to glorify GOD in the fires, and to join the new song in heaven.

What shall suffice, says TERTULLIAN, to describe the bliss of that marriage, which the Church contracts, which is sanctified by alms, which is sealed with blessing, which angels celebrate, and GOD confirms! How light their yoke, who, both believing, have one hope, one wish, one worship and one service! Brethren together, servants together, they are one in flesh, and one in spirit. They pray together, they meditate together, they fast together; each teaching the other, each encouraging the other, each sustaining the other; together in the Church, together at the Supper of the LORD, together in affliction, together in persecution, together in consolation; neither conceals aught from the other, neither shuns the other, neither vexes the other; is either sick, the other administers; is either poor, the other supplies; bounty is exercised without grudging, sacrifices are borne without hesitation, the daily toil is encountered without cessation; there is no stolen meeting, no hurried salutation, no silent embrace; together they sing psalms and hymns, and each contends with the other which shall best serve and please the LORD. Hearing and seeing these things CHRIST rejoices; he gives them his perfect peace; when they together are, there is he, and where he is, evil cannot come.

TO MY WIFE, ON LEAVING HOME.

> I leave thee, dearest, for a while,
> But leave thee with our GOD:
> His sheltering wing is o'er us all,
> At home, and when abroad.
>
> I leave with thee our little ones,
> The lovely and the loved;
> From whom, if only joy I sought,
> My feet had never roved.
>
> But HE who gave and guards them all
> Has call'd me for his own,
> To bear his word to sinful men,
> And lead them to his throne.
>
> Then, must the Master's work be mine,
> Till life's brief hour is o'er:
> I dare not love thee, dear, so well,
> Loved I not JESUS more.

CRUCIFER.

For the Churchman.

BISHOP HOBART'S MONUMENT.

MR. EDITOR,—I have been much grieved to learn, within a day or two, that the greater part of the expense of the monument erected by order of the Convention, in St. Peter's Church, Auburn, to the memory of Bishop Hobart, is yet unprovided for. For this beautiful work of art, and this bounden tribute of reverence, gratitude, and love, our Diocese is still largely indebted to the artist, who can ill afford to be thus treated by the wealthiest portion of our Church. What can be the reason of this? The resolution to erect the monument was unanimously passed in the largest Convention ever held. The chairman of the committee appointed on the subject immediately addressed a circular to every clergyman in the Diocese, urging to immediate operations, in every parish, for raising the necessary funds. After the monument was erected, he again, through your paper, and the Gospel Messenger, called the attention of the Diocese to the discreditable fact that even then—nearly three years after that Diocese had undertaken the work—the greater part of the funds were due. Still we are delinquents. Again, I ask, What can be the reason? Let every clergyman who has not called the attention of his parish to the subject, and every Episcopalian who has not given something, answer for himself.

Again,—The gentlemen appointed by the Convention are, of course, *personally* responsible to the artist whom they have employed, and I am informed that as, in justice, he ought not, so, in fact, he cannot, wait longer; but must have recourse to the measures which the law has provided for securing to every man his rights. Will the Diocese hear this quietly? Next Thursday the Convention assembles. This article will, in the meantime, meet the eye of a sufficient number of rectors, vestries, and individuals, to enable the Bishop then to report that the Diocese has redeemed its pledge, and its members done their duty.

FIAT JUSTITIA.

For the Churchman.

WELCOME TO STRANGERS.

Love is the most prominent feature in our religion; and it is one which may be constantly contemplated without the fear of weariness. Nothing is so often inculcated, so strongly enjoined, or so variously commended. Nothing has been enforced with more urgent commands. Nothing has been attended with more stirring motives; in short, "love is the fulfilling of the law." Such being the case, what should our feelings be when we see a professed Christian wanting in this most Christian grace? How greatly should our pain be increased when we observe this deficiency manifested in the very courts of Him who gave the precept? We at once recall the time when Christians had all things in common; when they who had possessions, sold them, and laid the price at the apostles' feet. We recollect the words of that apostle, who told us not to be forgetful to entertain strangers. We remember the rebuke upon those who received to a good seat in their assembly the man in fine clothes, with a gold ring, but placed a footstool for him who came in in vile raiment. And we are sad to think that in these days of refinement, there are men deserving such rebukes.

Any one who has observed the conduct of pew-holders in our city churches, has probably had an opportunity to make reflections similar. They must have seen strangers, on some occasions, enter the church doors with inquiring eyes, pass through the long aisle with imploring looks, meeting in every face a cold and vacant gaze, and at last sheltering themselves in some unoccupied pew from the unchristian eyes, which in numbers are fixed upon them. If they watch a little longer, they will see, perhaps, the owner of the pew come in. He will march up with an important air to his door, and as he enters he will give the unfortunate stranger a look sufficiently severe to drive him from his seat. If he takes the hint and rises, perhaps he is coldly requested to remain, or perhaps he is suffered to depart and pass through another similar scene of disgraceful suffering—disgraceful to the church which is the scene of action.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 28, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

September 29, 17th Sunday after Trinity, St. James' Church, New-York; 19th Sunday after Trinity, October 13, Staten-Island, St. Andrew's Church, A. M.; Trinity Chapel, P. M.; 20th Sunday after Trinity, 20, Castleton, Staten-Island; 23d Sunday after Trinity, November 10, St. Ann's Church, Brooklyn.

We are requested to call the attention of all who may wish to be present, to the fact, that the services in *Trinity Church*, at the opening of Convention, on *Thursday morning*, will *not* be *at the usual hour*, but at *ten o'clock.*

To Correspondents.—*Suum Cuique* in our next.

The subscriber who requests the insertion of an obituary is respectfully informed, that the article is excluded by the operation of a general rule.

The Pulpit, the School, and the Press, are the three great engines by which in the present state of society Christianity is to be spread. When we give the Pulpit the precedence, we intend to embrace it in its two-fold influence, missionary and parochial. The missionary spirit has ever been the life of the Church. *Go ye and preach the Gospel* was enjoined by our Lord as a paramount duty, and was thus identified with the very essence of our faith, and rendered thereby an inherent and permanently operative cause of its diffusion. The preservation of our faith, however, is no less a duty than its diffusion: the souls of men are to be edified and sanctified as well as regenerated; and consequently missionary claims are not to be magnified above the duties of the parochial cure. This indeed would be to countenance one of the most pernicious errors of the age, and encourage the rambling, superficial enthusiasts, whose tendency and indeed whose policy it is to bring into contempt the sober piety, the useful learning, and the influence resulting from weight of character of a settled ministry. In another denomination the best theological talents and the most experienced wisdom are now directed, and we trust successfully, against the prevalence of this dangerous system, and the erroneous doctrines by which it is defended. But in avoiding Sylla, let us not fall into Charybdis. The missionary spirit, it should be remembered, is an integral part of the Christian, and much more of the ministerial character. Nor do we only demand evidence of its existence in the Church by the voluntary consecration of many of her sons exclusively to missionary labors in distant lands. We assert that the missionary spirit should animate all, and that without this feature even the settled ministry will be shorn of its glory. The settled minister himself ought to be the missionary of his neighborhood. He should aim at the conversion of all as well as at the edification of some. Not only is it his duty to counteract prevalent errors, to check actual vice, and elevate the standard of morality and piety, but he ought continually to manifest an anxiety to deliver his fellow-creatures from that dominion of moral evil to which they are universally subjected, and thereby to save them from moral ruin. To exterminate vices or inculcate duties one by one, is a slow and interminable task: to aim directly and at once to change the heart, and thereby regulate the first springs of all conduct, is the summary, philosophical, scriptural, and, under the blessing of God, effectual course. While the minister, therefore, seeks to adorn his flock with spiritual graces, let him at the same time proclaim to all within the reach of his influence, the fundamental duties of repentance and conversion. Thus actuated, aiming at the moral regeneration of those without as well as at the edification of those within, the minister of Christ carries in his own bosom, and therefore communicates to others the missionary spirit, and very naturally creates a sympathy for moral destitution abroad by awakening attention to moral destitution at home. Without this spirit the minister of Christ sinks the better half of his office. By having his attention diverted from the wickedness and misery of those whom he should endeavor to save, he never can rightly appreciate the spiritual worth of those whom he endeavors to preserve. Thus the ambassador of Christ loses his efficiency: he becomes nothing more than the parson (parochianus) of his charge, and the parish church dwindles down to a mere spiritual refectory.

The School offers another and most encouraging field of Christian labor, but a field in which as yet nothing has been done; comparatively, that is, to what may be done. The very first demand in Christian education is a Christian literature, and yet, although we are more than eighteen hundred years advanced in the Christian era, not a language in Christendom is possessed of a pure Christian literature. The English comes the nearest to it; and of the English classics, Dr. Johnson probably stands as high as any in the scale of Christian excellence. And yet even in the writings of this celebrated moralist how studied an avoidance is there of an exhibition of every doctrine, and an appeal to every motive distinctively Christian? The truth is that education, to be in any distinctive sense Christian, or rather evangelical, for Christian indeed it is as distinguished from what is Pagan or Mahometan, must begin anew, and from new principles. Like the Pulpit, too, the School presents itself under a two-fold aspect in reference to its secular and spiritual influence. Secular instruction cannot with safety be intrusted to secular hands—if we may thus use the word secular in contradistinction, not to what is clerical, but to what is Christian. But inasmuch as there are more pressing and more strictly religious calls to which the clergy are bound to respond, it had better, except in peculiar cases, be left to laymen, with the security, however, of Christian character, and a belief in the Christian revelation, without which an inlet is opened for the insidious infusion into the youthful mind of infidel corruptions. But with regard to spiritual instruction and moral discipline the case is different. Who can exercise a greater, more direct and efficient influence in behalf of the Gospel than the spiritual pastor of a youthful flock? What station is there which more demands or is more capable of bringing into play the varied influences of pure character, great experience, and apt talents? The minister of a juvenile congregation preaches to communities; each member of his charge being destined to become the centre of a community of his own. He not only sows the seed, but he has a fair chance to cultivate and rear the plant. He can form habits as well as inculcate principles.

But the Press! who can calculate the effects of its multifarious agency? Who can tell the "progeny of life" to which it is hourly giving birth? Who can look at its various ramifications from the penny magazine to the dignified quarterly, from the ubiquitary tract to the unportable folio, and with a power less than omniscient estimate its influence in all its bearings, collateral and remote, in all its results, beneficial and injurious? Its tendency has been, in a great measure, and will continue to be in a much greater measure, to take to itself and turn into new channels much of the influence which was once the peculiar prerogative either of the Pulpit or the School. But the mention of the Press is fitter for the beginning of an article than the end of it. Said the astute though blasphemous Paine, if a teacher came from heaven eighteen centuries ago, why did he not instruct men in the art of printing? It is easy to reply that the Bible is meant to subserve the purpose of moral discipline and not of intellectual advancement; but a more practical answer, and one which will yet be practically given, would be for Christian scholars to aim to purify and exalt the literature of Christendom; and thus prove that the Gospel infuses a resistless spirit of benevolence which converts to itself all the energies of intellect and the discoveries of science, and renders them instrumental to the moral elevation of man.

To wind up, then, as we began, the Pulpit, the School, and the Press, are now the three grand means of propagating the Gospel, and the minister of Christ who faithfully devotes his time and talents to any one of these means, bringing it to bear directly and efficaciously on the moral interests of man, is fulfilling the vows that are upon him, and moving within the appropriate sphere of official usefulness.

The Bristol Collegiate Institution, to which the attention of the Church will in future be directed as to one of her own offspring, will be open for the reception of students on the first of next month. Episcopalians, and the Christian public generally, have reason to be thankful for this accession to their strength, and we trust their prayers and efforts will not be wanting in behalf of an Institution which aims to afford instruction and administer discipline in strict subordination to the principles of our primitive faith, and to increase the number and learning of our clergy by adding to the facilities for theological education. By the annexed extract from the Recorder it will be seen that the Institution opens under favorable auspices.

We understand that the number of scholarships actually provided for amount to more than 60, (the interest of $75,000.) These are exclusively for the benefit of young men who are pursuing their studies, preparatory to entering on a course of direct theological education. Of this class more than twenty have already been admitted to the benefit of scholarships, and there are yet on hand nearly the same number of applications not yet acted on by the Executive Committee. The number of admissions of those who will enter the academical and lower classes of the college department, beside beneficiaries on scholarships, amount to nearly 20, and the number already admitted to the preparatory school is about 12. No less than 35 or 40 will be present at the opening of the Institution. Candidates for the Freshman and Sophomore Classes of the college department must be at the Institution on Tuesday, Oct. 1st, at 10 o'clock, A. M., for examination.

It ought to be distinctly understood, that this Institution is not what is meant by a *self-supporting school.* It is not supposed that many or any of the young men will be able to support themselves entirely. Manual labor is introduced for the purpose of exercise, and in order to *diminish* the necessary expenses of each.

Any further information, either from personal communication or by letter, will be cheerfully given, either by Rev. Dr. Bedell, President of the Episcopal Education Society, or Dr. Tyng, in Philadelphia, or by Rev. Mr. Colton, President of the College, at the Institution itself. Letters to the latter must be directed to Bristol, Pennsylvania.

Bristol Collegiate Institution.—This Institution will be opened for the admission of students, on Wednesday, the 2d day of October next. Candidates for admission to the Freshman and Sophomore Classes, are expected to present themselves for examination, on Tuesday, the 1st of October.

The following gentlemen have been appointed to constitute the Faculty at the opening of the Institution:

Rev. Chauncey Colton, A. M., President.

Rev. Caleb I. Good, A. B., Professor of the Latin and Greek Languages.

Lt. Hackley, (late Assistant Professor of Mathematics at West Point, and now of the New-York University,) Professor of Mathematics and Natural Philosophy.

George W. Coale, A. B., (of the General Theological Seminary, New-York,) Tutor.

Chester Newell, A. B., (of the Theological Seminary of Virginia,) Teacher in the Latin and Greek Classics.

James C. Hulme, A. B., (Graduate of the University of Pennsylvania,) Teacher in the Latin and Greek Classics.

The Institution being near Philadelphia, Dr. Pattison, Professor of Anatomy in Jefferson Medical College, has volunteered to deliver, in the summer, a Course of Lectures on Anatomy and Physiology, as illustrative of Natural Theology.

Mr. Shimeall's Chart.—We cheerfully join our cotemporaries in bearing testimony to the extraordinary merit of Mr. Shimeall's chart. Praise is an article of which the Churchman has not hitherto been needlessly lavish, and which, we trust, it will continue to bestow with discrimination; but, in the present instance, our readers may assure themselves that the highest commendation is not misplaced. The descriptions which have been given of the chart, if we may judge from the effect on our own mind, will impart but a partial and very inadequate idea of its excellence. It must be seen and examined by all who would estimate it correctly. It is a complete synopsis of ecclesiastical history, ancient and modern, exhibited throughout in connexion with profane history. By means of the expansion and contraction of figures, a lucid exhibition is given of the increase and diminution of the Church in different periods of its history, and collaterally of the advancement and retrogression of the different empires in the world; while, by a judicious intermixture of colors, the various states of the Church, relatively to one another and the world, are clearly exhibited. The different vicissitudes, prosperous and adverse, through which she has passed, the persecutions she has suffered, the corruptions which have deformed and the heresies which have distracted her, may be seen at a glance: and the whole is so interwoven with the events of profane history as to convey a vivid and accurate impression of both. In short, it is calculated, beyond any thing we have yet seen, to facilitate the acquisition of the outlines of history, and a great variety of its most important details. As an aid to the memory it has one very decided advantage over all the common systems of mnemonics, inasmuch as it secures the recollection of facts and dates, not on the principle of arbitrary association, especially unpropitious to numbers and hard names, but by exhibiting a picture of them, in their mutual and natural relations, to the imagination: so that the chart is to the study of history precisely what the map is to the study of geography. The lecturer will find it a very valuable auxiliary for the instruction of his class, as will parents for profitable conversation with their children, and the student for reference in his studies; and all will admit it to be an ornament to any library in which it is suspended.

It has been mentioned to us that the investigations into which Mr. Shimeall was led in the construction and completion of his useful work were the means of inducing his preference for the institutions of our Church, which he found to be more ancient and therefore more primitive and apostolical than those with which it is sometimes brought into conflict. If this be the case, as we believe it to be, the Churchman has an additional inducement to become acquainted with the chart, and interest himself in bringing it into notice.

Commentaries suited to Occasions of Ordination. By William White, D. D., *Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.* New-York: Swords, Stanford & Co., No. 152 Broadway. 1833.

We congratulate our brethren of the clergy, and indeed the Church at large, on the publication of this volume. Under the modest title of "Commentaries suited to occasions of Ordination," we have here presented to us an admirable treatise on the qualifications for the clerical office and the duties connected with it. To criticise the work would ill comport with the reverence which is felt for its venerated author, but it may be permitted briefly to point out a few of its excellencies. It is not a theoretical treatise, but abounds with practical wisdom: it is not a dry treatise, but written in a discursive style, and interspersed with pertinent anecdote and historical illustration. As to its doctrinal exhibitions, taking their complexion, as they necessarily do, from the author's views on the more abstruse points of theology, there may be diversities of opinion. In such matters no uninspired volume can be deferred to as ultimate authority; and we are sure that the last to claim such deference would be one whose mildness and tolerance, in the present as well as in all his works, have been equally conspicuous with his learning and talents. But in matters of usage, and many such are made prominent, the work will become a standard, and its opinions will be appealed to as the decisions of a judge. So many points of Church worship and discipline, and even, if we may be allowed the expression, Church etiquette are involved, that it will prove an agreeable companion for the layman, as well as a manual and directory for the clergy. We have no hesitation in saying that the work ought to be in the possession of every clergyman and candidate for Orders; and such of our lay friends as choose to look into it will thank us, we believe, for introducing it to their notice. The Commentaries, we should have remarked, were originally contributed to the Theological Magazine, (a quarterly, edited by the late Dr. Wharton, but sustained only for a few numbers,) and we trust that Messrs. Swords and Stanford will have no reason to regret the favor they have conferred on the Church by their republication. Prefixed to the work is the apostolical head, which, says one of the British periodicals, every member of the Church ought to possess.

The Spirit of Prayer, by Hannah More; *to which is added Pietas Quotidiana, or Prayers and Meditations for every Day in the Year, and on various Occasions: also, Hymns suited to the Subjects.*

The transition from Bishop White to Hannah More would be easy, even if it had not been called for by the simultaneous emission of the two volumes before us. Few individuals indeed have stronger claims on the gratitude and veneration of the Christian community than Hannah More; and in these days of

"Water-gruel episode,
Sentimental jelly and moral mince-meat,"

it is really cheering to know that works distinguished, as are Mrs. More's, for solid sense, chastened learning and primitive piety, are still in demand. Long may she be, as she deservedly has been, the favorite of her sex. The reader will perceive that the value of the present edition of the "Spirit of Prayer" is enhanced by the aids which are appended to it, for the practical application of its principles.

A friend to whom we are indebted for the August number of the British Magazine, has directed our attention to the interesting fact, that of the ordinations therein contained, ten, all by the Bishop of Chester, were of persons who had been members of St. Bees' College; to which institution, it appears from the same record, a lecturer in divinity has been recently appointed. St. Bees is virtually a theological seminary, and the above record is adduced in evidence of an increased attention to theological education among the candidates for Orders in the Anglican Church.

The new work of Bishop Brownell, entitled The Bible Class and Family Expositor, of which a more extended notice shall appear in our next, is for sale at the Press, and by Messrs. Swords, Stanford & Co. As the work has been published by subscription, a very limited edition has been made, of which, it is believed, that not many copies remain unsold.

We have been much interested in an article which a correspondent has done us the favor to communicate respecting the proposed church at the Quarantine. The mere fact of its being a Quarantine for the chief sea port of the New World, and, as such, the scene, every year, of the sufferings of many invalids who ask, and, it would seem, ask in vain, for the services of an Episcopal clergyman to administer to them consolations in sickness, and celebrate their obsequies in death,—this fact alone, to say nothing of other sufficient reasons which are pleaded in behalf of the same object, should insure for the Quarantine the erection of a church and the settlement of a clergyman. We regret that the communication could not have been published in the present number: it shall appear in our next.

We are requested to call the attention of our readers to the state of the Episcopal congregation at Pensacola, Florida. Their church is mortgaged, and will in a few weeks be exposed to sale, unless the contributions of their friends enable them to arrest judgment. The station, as is well known, is an important one, and has already excited much interest among our brethren in New-England. Seven hundred dollars, however, are still wanting to save the church. The Rev. Mr. Steele, Missionary of the Domestic and Foreign Mission Society, is now in this city, and as agent of the Church at Pensacola, is duly authorized to solicit and receive assistance in its behalf. Mr. Steele proposes to sail for Pensacola about the 10th of next month. We wish him every success in his benevolent enterprise. Communications intended for him may be left at Mrs. Cadle's, the Press, or at Messrs. Swords, Stanford & Co.'s.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

The anniversary meeting of this institution will be held in St. John's Chapel, on the evening of Thursday, the 3d of October next, at 7½ o'clock.

Anthony J. Bleecker, *Secretary.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The anniversary meeting of this institution will be held in St. John's Chapel, on the evening of Thursday, the 3d of October next, at 7½ o'clock.

Henry I. Seaman, *Secretary.*

For the Churchman.

We, the Wardens and Vestry of Christ Church, Walton, Delaware county, New-York, represent ourselves to the attention and benevolent feeling of our brethren in New-York. While we look forward in the hope of aid from others, and lay before them at one view our exigencies and our expectations, we would be understood as presenting to our kind friends who have already assisted us, the happiest return of gratitude which they can receive, or we can give. Their love to us in temporal things has been blessed by God with a spiritual increase. The offerings of benevolence which have been presented to the altar of mercy have tried and proved the spirit of the Lord of Hosts, and he has poured down the blessing, ample, extensive, and happy in its results. Our plain narrative affords to the friends of Jesus matter of present joy and prospective hope. About three years ago, two Episcopalian families at this place conceived the design of organizing themselves, and those who might join them, into a worshipping society; became incorporated, according to statute, about two years ago; were received into union with the Convention in October, 1831. Commencing with only two persons, (formerly communicants,) our increase has been numerous and respectable. At our last Diocesan Visitation, seven persons were confirmed, and more than fifty joined with us in communion. Six adults have been added by baptism during the last month. Every existing circumstance leads us to contemplate a happy and a greater enlargement. Since our first organization, we have been making a continued and earnest struggle to raise a building for divine service—dimensions 45 by 55 feet. Have collected at different times by subscription among ourselves and others $1650. Our estimate to complete the church for consecration is $2500. Our agent (A. S. T. McCallum) who obtained a considerable portion of pecuniary aid for us, renews his active labors in our behalf, and will present our request. By his exertion, with our own further endeavor, and a small donation from each person, to whom an opportunity of contribution may be respectfully submitted; with the blessing of Heaven, every prospect of success is ours. Under these plain, pressing, but hopeful circumstances, we address the Church in this city.

Brethren and sisters in the faith, recipients of happier providences, will you aid us in building our Zion? in making the solitary place to rejoice? Shall the waters of fraternal benevolence flow, that the refreshed desert may be glad and blossom abundantly? The winter is fast approaching; shall the bud, the blossom, and the fruits of spiritual life be garnered in? Shall our youth, our adults, and our aged, have a comfortable covering from the storm? A church fitted up, wherein, with gratitude to God and man, the sacred incense of the heart, with the solemn response of the lips, may be lifted to the great Giver of mercies? We hope so, we believe so. Christian public, are your hearts and hands ready to say to us, Be it unto you in this respect according to your faith? "Yea, because of the house of the Lord our God," we "will seek to do" you "good."

Thomas Noble, } *Wardens.*
Everet Guild, }
W. B. Ogden, }
Rufus Smith, } *Vestrymen.*
John T. St. John, }

The Wardens and Vestrymen of Christ Church, Walton, Delaware county, being engaged in erecting a church, and needing aid in the prosecution of their undertaking, I think it my duty to state, that, from personal observation, and other credible means of information, I am satisfied of the great importance of having our Communion established in that village, in reference to its favorable influence on a large neighboring district of country. The Episcopalians there are making the most exemplary efforts, and therefore deserve, as well as need, the aid of their brethren.

Benj. T. Onderdonk,
Bishop of the Diocese of New-York.

☞ A. S. T. McCallum, 68 Liberty-street, will thankfully receive any aid which may be forwarded, or present an opportunity of contributing to benevolent individuals who may send their address.

EDUCATION AND MISSIONARY SOCIETY.

A meeting of the members of "the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," will be held on Wednesday evening next, the 2d of October, in the Sunday School Room, rear of St. John's Church, at which time the annual election for

Six clerical and six lay Vice-Presidents,
A Corresponding Secretary,
A Recording Secretary,
A Treasurer, and
Twelve Managers,

will take place. In addition to the contributors, "every clergyman of the Diocese of New-York, and every officer, manager, or director of an association auxiliary to the Society" are ex officio members, and requested to attend the meeting.

The anniversary meeting of this institution will be held in St. John's Chapel, on the evening of Thursday, the 3d of October next, at 7½ o'clock.

Thos. C. Butler,
Chairman Com. of Arrangements.

NOTICE.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will meet at the Protestant Episcopal Press, on Monday evening, 30th Sept., at 7 o'clock.

Thos. C. Butler, *Secretary pro. tem.*

NOTICE.

The annual meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York, will be held in Trinity Church, in the city of New-York, on Friday, the 4th of October, at 7 o'clock P. M.

Evan M. Johnson, *Secretary.*

NOTICE.

The annual meeting of the Board of Directors of the Episcopal Society of New-Jersey for the Promotion of Christian Knowledge and Piety, will be held in Christ Church, New-Brunswick, on Tuesday, the 1st of October, at 11 o'clock A. M.

Clarkson Dunn, *Secretary.*

NOTICE.

The "Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States," meet, pursuant to adjournment, on Thursday, October 3, at ½ past 5 o'clock P. M., in the Vestry Room of St. John's Chapel, in the city of New-York.

Benj. I. Haight, *Secretary.*

⁂ The Executive Committee meet at 5 o'clock P. M. of the same day, at the same place.

Calendar.

September 29.—17th Sunday after Trinity.—St. Michael and All Angels.
October 6.—18th Sunday after Trinity.
——— 13.—19th Sunday after Trinity.
——— 18.—St. Luke.
——— 20.—20th Sunday after Trinity.
——— 27.—21st Sunday after Trinity.
——— 28.—St. Simon and St. Jude.

INTELLIGENCE.

DOMESTIC.

Episcopal Acts, *by Bishop Onderdonk, of New-York.*—Tuesday, September 3, consecrated the Apostolic Church, Geddes, Onondaga county, and confirmed 9.

Wednesday, 4, consecrated Trinity Church, Constantia, Oswego county, and confirmed 5.

Thursday, 5, consecrated St. Stephen's Church, Perryville, Madison county, and confirmed 5.

Friday, 6.—In the morning consecrated St. Mark's Church, Jamesville, Onondaga county. In the afternoon, confirmed 18 in the same church. In the evening, confirmed 14 in Christ Church, Manlius, Onondaga county.

Saturday, 7.—In Christ Church, Pompey, Onondaga county, in the morning admitted Timothy Minor to the Order of Deacons, and in the afternoon, in the same church, confirmed 21.

14th Sunday after Trinity, September 8, in the morning, consecrated Calvary Church, Homer, Cortlandt county, and in the afternoon, confirmed 15, in the same church.

Monday, 9, consecrated St. John's Church, Richford, Tioga county, and confirmed 15.

Wednesday, 11, confirmed 14 in Christ Church, Sherburne, Chenango county.

Thursday, 12, confirmed 15 in St. Andrew's Church, New-Berlin, Chenango county.

Friday, 13, in the morning, consecrated St. Luke's Church, Richfield, Otsego county, and in the afternoon, confirmed 19 in the same church.

15th Sunday after Trinity, September 15, in the morning, consecrated Zion Church, Rome, and confirmed 5; in the afternoon, confirmed 6 in St. Peter's Church, Oriskany; and in the evening, confirmed 29 in Trinity Church, Utica, all in Oneida county.

Wednesday, 18, consecrated Trinity Church, Watertown, Jefferson county, and confirmed 2.

Total of episcopal duties during the visitation, commencing August 1, and terminating September 18:—

Deacons ordained, 4—Priests ordained, 1—Churches consecrated, 16—Persons confirmed, 453.

SUMMARY.

Sunday School Anniversary of Kenyon College.—The anniversary of the Sunday School Association was held on Tuesday, the 3d inst. The following is a report of the schools connected with Kenyon College:—

REPORT.

The Committee beg leave to report,—The number of schools connected with the college is fourteen. The number of scholars enrolled is nearly eight hundred, of which number about five hundred and twenty are regular attendants. The libraries belonging to the different schools amount to fifteen hundred volumes. Each school is superintended by some student of this college, and the whole number of students engaged in Sunday School teaching is twenty-four.

The Committee further report,—That, with few exceptions, the schools have been in a flourishing condition since the last anniversary, and that the prospects of the future bid fair.

The good which has been done by these schools is incalculable. The whole moral aspect of the country around has been changed. That thraldom of sin and death which ignorance had established is comparatively no more.—The throne of iniquity totters.

St. Luke's Church, Marietta.—The corner-stone of a new Episcopal Church was laid in this place, with appropriate ceremonies, on the 20th ult. by the Rector, the Rev. Mr. Wheat. We are gratified to learn that the prospects of this new parish are very encouraging. The growing importance of the place, and the establishment there of a flourishing collegiate institute, afford additional grounds of satisfaction in this prospect.

Neander's History of the Planting and Progress of the Church of Christ during the Apostolic Age. Vol. 1. Hamb. 1832.—We have been looking forward to this work with no ordinary expectations; and are happy in being able to announce the arrival of the first volume.—We have looked it over, and find our best anticipations realized. The able and excellent author has for a short time interrupted the course of his great work, the history of the Christian Church in general, in order to trace the planting and progress of the Church while under the immediate guidance of the Apostles. This is the object, and the sole object, of the present book. It commences with the outpouring of the Spirit on the day of Pentecost, and the first volume terminates with the martyrdom of Paul; embracing in fact a running commentary upon the book of Acts and the Epistles. The author takes up, of course, all the questions which have been raised respecting the Primitive Church,—its constitution; the various classes of teachers, and the special gifts bestowed on them; the founding of the church in Palestine and its extension among the Heathen; the life, character, and travels of Paul; the order and time of the Epistles, and the circumstances under which they were called forth, &c. Indeed, we regard the work as one of the most important and timely, which has appeared for a long time. It is popular in its form, while it is yet sufficiently scientific to satisfy the wants of the great body of biblical students.

The work has its basis in a course of lectures which the author has been accustomed to deliver in the University of Berlin. We learn that Professor Robinson, of Andover, who formerly attended these lectures, is engaged in translating this first volume; so that it may be put to press as soon as the second volume shall be received. It is hoped that the whole work may be given to the American public in the course of the coming winter or spring.

☞ We are indebted for the above to a correspondent. A literary announcement more gratifying to students of the Bible and of ecclesiastical history can hardly be thought of.—*Boston Recorder.*

Antiquities.—There are in Europe many Bibles and other works printed before 1487; especially in the Earl of Spencer's princely collection: and in this country, the late Mr. Thomas, of the American Antiquarian Society, possessed a copy of an edition printed at Venice in 1476, and, probably, it is still in the library of the Society at Worcester. In the Boston Athenæum is a Bible printed *before* 1487; and also a collection of Latin Sermons, in two volumes, quarto, printed about or before 1476, and a book in Italian purported to have been printed in 1469, but which is, doubtless, a forgery, as the original is very rare, and this manner of deception not unfrequent. Mr. Thomas possessed the only book known in America, which was a Latin Treatise on Natural History, and was printed, he supposed, in 1470.—*Boston Mercantile Jour.*

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums through the hands of Mr. Thomas N. Stanford, viz.

From Thomas H. Wright, Esq., of Wilmington, North-Carolina, for the Church in Pensacola, *ten dollars.*

From Mr. Amos Johnson, of Redfield, Oswego county, New-York, for foreign missions, *ten dollars.*

From "A Friend to Missions," *two dollars.*

James Swords, *Agent, &c.*

September 25, 1833.

Contributions and donations will be thankfully received, if left addressed to the agent, at the Book-store of Swords, Stanford & Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, No. 87 Leonard Street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 24th, from the following persons, viz:—

Rev. Ravaud Kearney, *with remit*—R. P. & C. Williams—S. Babcock—Lilly, Wait & Co.—Wm. Thorne Williams—Thomas Belknap.

THE CHURCHMAN'S ALMANAC.

The N. Y. Protestant Episcopal Press have published, "The Churchman's Almanac for the year of our Lord 1834; being the second after leap-year, the 58–59th of American Independence, and 49th since the organization of the Protestant Episcopal Church in the United States of America: containing, beside the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistical tables of the present state of the Church and her Institutions."

Price:—6¼ cents *single*—50 cents *per doz.*—4 dollars *per hundred.*

SEMINARY FOR YOUNG LADIES.

Miss Cornwall proposes to open a School for Young Ladies in the pleasant village of *Cheshire, Conn.,* fourteen miles from New-Haven, and twenty-five miles from Hartford, on a daily stage route between those cities. The first term will commence on Wednesday, the 18th of September. In this School will be taught all the branches of a useful and accomplished education.

Tuition per term of twenty-two weeks:

Common English Studies,	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of Instrument,)	18 00
French,	9 00
Latin,	9 00
Drawing and Painting,	10 00

Board may be obtained in good families on reasonable terms.

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell, and Rev. Dr. Wheaton, President of Washington College, Hartford; Rev. W. Jarvis, Chatham; Rev. Dr. Turner, of the General Theological Seminary, and Floyd Smith, Esq., New-York.

From the Philadelphian.

Missionary Hymn.

Hark! the heavenly hosts are singing,
  Peace on earth, good-will toward men;
Shall we rest till earth is ringing
  Loudly with the glad Amen?

Men of God, be yours the duty
  To prolong the joyful sound;
Rose of Sharon, in thy beauty
  Bud and bloom on heathen ground.

Tell them news of free redemption,
  Of the Holy Spirit's gift,
From all suffering full exemption,
  High the flag of freedom lift!

Furl it not! till every nation
  Gladly round the standard throng;
Furl it not! till all creation
  Join to raise salvation's song.

In Arabia's deserts dreary
  Bid the spring of life arise:
Comfort for the sick and weary
  In its healing water lies.

Where disease and horror rages,
  'Neath the tropic's burning sky,
Spread thy shadow, Rock of ages,
  Shield the sufferers or they die.

Where benighted hosts are thronging
  Madly round their idol's car,
Tell them brighter day is dawning,
  Point to Beth'lem's beaming star.

Fly, O fly! your day is waning,
  Darkness gathers while you stay,
Powers of hell new strength are gaining,
  Hasten on your glorious way.

Prayers of Christians shall attend you,
  Israel's God will strength afford,
His right hand will e'er be o'er you,
  Go! and life be your reward.

SUNDAY SCHOOLS.

From the Sunday School Teachers' Magazine.

ON ADAPTING RELIGIOUS INSTRUCTION TO THE FACULTIES OF THE JUVENILE MIND.

One great peculiarity of the apostle Paul's preaching was, that he made himself all things to all men. Although it was the same Gospel which he preached to Jews and Gentiles—to the learned and unlearned—yet, toward each of these classes he pursued a different plan of instruction. With the Jews he reasoned out of the law and prophets—among the Gentiles he appealed to reason and conscience—to those who were babes in Christ he explained in simple and unadorned language the principles of Christianity—and to the perfect men he unfolded its more sublime and complex theory. His great endeavor was to make those whom he addressed understand Christianity, and he despised no rational means by which he might effect his purpose.

In communicating instruction of whatever sort, if we wish to be successful, we must act in accordance with the spirit of Paul's method.—Now, it must be obvious on the slightest reflection, that the mode of instructing children must be different from that of instructing adults, for the mental capacities of children, like the physical energies of their bodies, are in a very immature state. Our first business in devising the best mode of instructing them, is to ascertain what intellectual faculties are most active and powerful in their nature, and then we shall know distinctly the form in which the truths that we wish impressed on their minds ought to be communicated. These faculties can only be ascertained by carefully watching the phenomena that are exhibited in their conduct.

If we attentively observe children from three years of age to twelve and upward, we in general find that they take a great delight in acquiring individual facts and occurrences. Every new object, whether it be a picture, a toy, a flower, or a machine, affords them, on contemplating it, great pleasure. They look at it again and again. If it be a thing which they can handle, they turn it round and examine it in every direction. When puzzled to account for what they see, they put many questions to their guardians in order to have their difficulties solved, and so interested are they in it, that it frequently forms the subject of conversation and wonder for many days afterward. Another peculiar feature in their character is their love of incidents. It has often been our lot to witness collected round the hearth on a cold winter's night a group of children, and to note the deep attention with which they listened to some simple tale or fairy legend, which was either related by one of themselves or by a kind parent. During the time of its relation their tricks and gambols were laid aside, and every thing that could disturb them was carefully excluded—so absorbed were they that the slightest noise would make them start, and the hearty laugh, or the tears that trickled down their cheeks told how deeply they sympathized with the subject of the narration. But we have often observed on the other hand, that the attention of a group like this, which was so busy during the narration of a simple story, soon flagged when an abstract discourse, however simple its language, was read to them—the little ones became listless and uneasy, and seemed to feel when it was terminated as if they had been freed from bondage. The same thing happened when they were questioned on the abstract doctrines of Christianity.

From this short survey of the phenomena of mind which are exhibited in the conduct of children, it would appear that those powers which enable men to delight in and appreciate abstract truths, are in children in a very imperfect state of development, while those faculties that enable them to acquire facts and incidents are in very great activity. From a consideration of these circumstances the inference is plain, that we ought to adapt our instructions to the intellectual powers which the Deity in his infinite wisdom has thought proper to confer on them—that our instructions ought for the most part to consist of facts, and of those incidents that arrest their attention—that give scope to their fancy—that rouse their feelings to activity, and the moral of which is so simple that they can almost deduce it themselves. To proceed otherwise in the instruction of children would be to act against the clearest light, and be the means of throwing stumbling-blocks in the way of their advancement in knowledge. The success of Infant schools has arisen from the teachers of them keeping these principles steadily in view, and every one who has witnessed the pleasure which the little ones take in their course of instruction, and the great quantity of valuable knowledge which they acquire, and contrast these noble results, with the acquisitions of those who for years have toiled in reading, spelling, and selections, must feel a glow of grateful delight when they thus see ignorance fast passing away.

We see no good reason why these common sense principles should be neglected in the religious education of children, and more especially so, when in that blessed book which God has given as a rule of faith and duty to men of every age and every clime, there are abundance of facts and incidents calculated in the highest degree to excite the curiosity and touch the hearts of children. The climate and natural productions of Judea, and the domestic habits of the Jews, teem with interesting facts. Every child knows the form and material of our common bottle, but he is gratified when he is informed that the Jewish bottle was made not of glass but of leather. A simple description of the almond tree and of its fruit, or of the fig tree, concerning which so much is said in Scripture, accompanied by the inspection of prints would likewise interest children. The peculiarities of the eastern mode of constructing houses and furniture, would afford them interest from the comparison which they would be led to institute between these and those of their own country. Proceeding in this manner, a double advantage would be gained, for not only would their curiosity and attention be kept in activity, but at the same time they would have knowledge communicated to them, that would enable them better to understand their Bible. Would not the child when reading that passage where our Saviour says, "No man puts new wine into old bottles," and knew that the bottles there spoken of were formed of leather, see its force more clearly than he who knew not the fact? Would not the child who had seen a print of the almond tree, and knew that its blossoms were white, much more readily understand, when Solomon in describing the characteristics of old age, says, "The almond tree shall flourish," that he alluded to the white locks of old men? or would he not perceive the justice of Christ in blasting the fig tree, which had abundance of leaves but no fruit, when he knew that the fruit of the fig tree first appeared, and then the leaves. Indeed, knowledge of this kind is of the very highest importance, for it is owing to the want of it, that the force and even the true meaning of many valuable passages of Scripture are not recognised, and if a teacher who is actuated by a love of the work, studies simplicity of language, and avoids unnecessary details, there is no doubt that he will so attract the attention of his scholars, that they will carry home with them the substance of his exposition.

Again, the histories of the Patriarchs and their descendants—of our blessed Lord and his disciples, are filled with incidents of the most interesting description—told so artlessly that they win their way to every honest heart; and the moral lessons which they contain, are in the majority of cases so obvious that he who runs may read. From these a selection that would be both numerous and diversified, could easily be made, adapted to the capabilities of children. The history of Joseph and his brethren, has, as far as we have had an opportunity of observing, an invariable effect in interesting children, and it abounds with moral and religious instruction, which a child can easily understand. The evils of envying those who are our superiors in rank or goodness, can be pointed out in the barbarous conduct of Joseph's brethren toward him—in the grief which they suffered on seeing the distress of their beloved father for the loss of his beloved son—in the thought that flashed across their minds when any calamitous event happened to them of its being a judgment sent from the Most High for their wicked conduct to their brother;—and again the glorious effects of fearing God and obeying his commandments, may be beautifully enforced from what befel Joseph. Another interesting incident is the first revelation which the Lord made to Samuel; and it may be employed for the purpose of impressing on them how much God honors and loves children who obey him, when he trusted a child like Samuel with such an important message; and the alacrity with which Samuel arose at the fancied call of the old man, may form an admonition for them to be respectful to their seniors, and to be ready to serve them whether by night or day. The history of our Lord is full of things that are adapted to interest children, and to excite the holier feelings of their nature—their Maker becoming a child like themselves, and suffering poverty and death that he might restore man to the favor of God, must awaken lively emotions of admiration and gratitude, and teach them that the chosen favorites of heaven may be poor men.

Considering, then, the mental capabilities of the generality of children, and the immense quantity of materials which the sacred Scriptures contain that are adapted to these capabilities, we think that Sabbath School tuition ought to consist, first, in exhibiting prints of the natural productions of Judea—of the dresses, household utensils, houses, &c., of the Jews, the teacher accompanying the exhibition of them with short and lucid descriptions; secondly, in explaining the manners and customs of the Jews; thirdly, in making the scholars read select incidents from the Bible, and in laying before them plain and obvious inferences therefrom. Although we have stated these things under separate heads, we do not wish to be understood as recommending that a certain space of time every sabbath ought to be devoted to each of these divisions. The best way is to select one incident, explain the customs, productions, &c., to which it alludes, and give the moral lessons which are deducible from it. This method would effectually free the exercises from monotony, which is so irksome to children, and render the Sabbath School a place to which they will love to resort.

Such is a brief outline of the plan which, while it gratifies the predominant desires of children, can be made the vehicle of conveying instruction that relates to their everlasting welfare. In support of it we can adduce no Scripture authority, for the truth is, although we are commanded to train up children in the nurture and admonition of the Lord, there is no specific plan given us by which this can be effected. But though the Deity has not revealed in words what we ought to do in this particular, from having endowed us with powers of observation and reflection, the line of our duty, by making a proper use of these, becomes almost, if not altogether, as clearly marked; and if we neglect the indications of observation and reflection we make ourselves, perhaps, not less guiltless than if we had infringed a positive command.

PRACTICAL.

ADDRESS TO MOTHERS.

In the vicinity of Philadelphia there was a pious mother, who had the happiness of seeing her children, very early in life, brought to the knowledge of the truth, walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman, who was travelling, heard this circumstance respecting this mother, and wished very much to see her, thinking that there might be something peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired concerning the manner in which she discharged the duties of a mother in educating her children. The woman replied, that she did not know that she had been more faithful than any other Christian mother would be in the instruction of her children. After a little conversation, she said, "While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that 'blood which cleanseth from all sin;' as I clothed them in the morning, I asked my heavenly Father to clothe them in the robe of Christ's righteousness; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have pleaded that their bodies might be fit temples for the Holy Spirit to dwell in; when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to rest at night, the silent breathing of my soul has been that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

Here is the influence of *silent, unseen* exertions of a mother; an influence which will be felt when those external accomplishments, and fleeting enjoyments, which many labor to give their children, shall be forgotten, or remembered only as the means of smoothing a rapid descent to the world of sorrow. In this little story two things strike our attention; that these efforts were made *early*, and with a reliance on the *divine blessing*. This mother felt that she received her children from God, and was accountable to him for the manner in which she trained them up. She knew that her labors would be in vain, unless God should in mercy grant her the aid of his Spirit to sanctify and save the soul; therefore, through all the duties of the day, and all the interesting period of childhood, she looked up to a God, who is ever near to those who call upon him, and who will listen to their cries. How happy must be that household whose God is the Lord; what heavenly joy beams from every countenance, and with what glorious hopes do they look beyond the grave, to that mansion provided for them in their Father's house, and thrice happy must be that *mother*, who in the fear of God and in reference to eternity, has thus performed her duty.

There are feelings in a *mother's* bosom that are known only to a mother,—the tie which binds them to their offspring, is one, compared with which all other ties are feeble. It is to these feelings that the fact just stated will speak a language which must be understood; and it must touch a note on this chord that will vibrate through every fibre of the soul. While appeals have been often made to him who has lived long in sin, that fall like the sound of the empty wind upon his ear; and the voice of warning thunders its truths to hearts of adamant; the appeal which is now made is to an ear which is not deaf, to a heart which can feel.

The noise and tumult of the active world often drowns the "still small voice" of the Gospel, which sounds in the ears of the man of business; and worldly wisdom, and strict calculation sometimes lead a man to neglect the question, "What will it profit a man if he gain the whole world and lose his own soul?" but this address is designed for a different situation in life; for those who do not mingle in the hurry of the world, who are retired to a more quiet, though not to an unimportant sphere. In some hour of silent meditation, this may fall into the hands of a mother; and the duties it recommends can be performed even while engaged in the common business of the family.—*Family Journal.*

BENEVOLENCE.

It is truly said that there is less liberality among men of wealth than may be justly expected, if not required of them, as good citizens. Our benevolent institutions present nearly the same set of names in their list of contributors, while there are hundreds of the most competent persons, not to be found enrolled in more than one, or in any. Notwithstanding some men are not ashamed to say that to satisfy the appeals of this kind would exhaust a moderate income, it is the fact that most men might contribute to every benevolent purpose, to which their aid is invited, without a perceptible diminution of their resources. The average annual subscription to such institutions is about three dollars. How few are there in business who could not at this rate be members of ten, twenty, or a hundred such charities!

Mr. Carey, whose philanthropy will not be properly estimated in his lifetime, sometime since published a pamphlet on the subject of the public charities of Philadelphia, in which this subject, so far as it relates to that city, is fully handled. From his synopsis of the societies which exist there for the reformation of offenders, the promotion of common education, and the relief of the needy, it appears that the whole number of subscribers is not more than 1800; and that a citizen who would subscribe to every one of them would only have to pay *fifty-seven* dollars annually.

Another curious fact is, that the most efficient founders and supporters of public institutions are to be found among persons of moderate incomes, and in the middle classes of life. There is more contributed by men who earn from one to two thousand dollars a year, than by those who have retired on invested hundreds of thousands.

It is true that every man has a natural right to distribute as much or as little as he pleases, but there is a moral obligation resting upon the members of society to maintain its useful institutions. As to the amount each individual should bestow, it depends, of course, upon his particular circumstances; we think it a good plan to devote a certain proportion, say a fifth, tenth, or twentieth, of clear income. From this the man of humble means should not be deterred because his contribution would be but a few dollars, nor his richer neighbor be alarmed, because in his case it would amount to thousands. A man never lost by prudent charity; his bounties return to him, like the moisture exhaled by the sun, only to descend again.

We should be slow to accuse any man of niggardliness. His charity may be unostentatious and secret, and at all events he is not amenable to his fellow-men for his deficiencies. At the same time that a man "does good by stealth," we should like to see him giving the benefit of his example, by being always ready to co-operate openly in designs of public beneficence and usefulness.—*Sunday School Journal.*

THE LOVE OF MONEY.

I little thought when I was drawing up the account of Mr. J., the old farmer, that I should so soon have a case to put in contrast with it, as showing the ruinous effects of the love of money. Though I have dwelt largely on the subject in my last number, I feel I cannot do better than pursue it. It is true that many of my readers are very poor, and therefore not in danger from the possession of this world's goods: many, however, who are now poor, may be gradually growing into the danger; while many are now in a condition to profit by the solemn caution, "take heed and beware of covetousness." Indeed there is no condition in life in which we are safe from the dangers of covetousness; for men may indulge the sinful spirit as well in the wrong desire of what they have not, as in the idolatrous attachment to, and wrong use of, what they have.

I have been much struck with the following extract from "Fuller on Religious Declension." Pray, reader, give it your best attention; and may the Lord give you the spirit of honest, serious self-application!

"It is worthy of special notice that when our Lord had warned his followers 'to take heed and beware of covetousness,' the example which he gives of this sin is not one that was a plunderer of other men's property, an unfair dealer, or an oppressor of the poor; but of a 'certain rich man, whose ground brought forth plentifully:' and whose only object appeared to be, first to acquire a handsome fortune, and then to retire from business and live at ease. (Luke xv. 21.) This also appears to be the character which is blessed by wicked men, 'but abhorred of God.' (Ps. x. 3.) It has long appeared to me, that this kind of covetousness will in all probability prove the eternal overthrow of more characters among professing people, than almost any other sin; and this, because it is almost the only sin which may be indulged and a profession of religion at the same time supported. If a man be a drunkard, or a fornicator, an adulterer, or a liar; if he rob his neighbor, oppress the poor, or deal unjustly, he must give up his pretensions to religion; or if not, his religious connexions, if they are worthy of being so called, will give him up: but he may love the world, and the things of the world, and at the same time retain his character. If the depravity of the human heart be not subdued by the grace of God, it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity in those which remain. It is thus perhaps that avarice is most prevalent in old age, when the power of pursuing other vices has in a great measure subsided. And thus it is with religious professors, whose heart is not right with God. They cannot figure away with the profane, nor indulge in gross immoralities: but they can love the world supremely, to the neglect of God, and be scarcely amenable to human judgment."

I fear that John ——, who died lately, has but too fully exemplified the truth of this most weighty passage. I knew John from a boy. He was long a most regular and hopeful Sunday Scholar; and left his school with the highest character from his minister. The situation into which he went afforded him every religious advantage and comfort; and he gave the greatest satisfaction to his employer. He was afterward assisted by a friend into a higher condition of life, where he prospered in his worldly circumstances, and secured the highest respect and esteem from all who knew him. His health failed him in the course of the last year, and the clergyman, under whose eye he had been placed on his removal to the south, being written to, to inquire after his health, replied that he was dying in the most happy state of mind, and that it was the greatest privilege to visit his sick chamber. In fact I know not when I have read a more cheering, interesting account. I have since seen the clergyman; and on asking him after John, he replied with a look of sorrow and disappointment, "Ah! poor John is dead, but he has died under a cloud: since I last wrote, such discoveries have been made of his *love of money* as have quite astonished his friends, and as must needs drive one into doubt regarding the sincerity of his religion altogether." My friend had loved him as a brother, and nothing could exceed the feeling of disappointment and surprise with which he spoke.

It is needless to give my readers the particulars of this unhappy case: suffice it to say, that here is a young man, pursuing to all appearance an unblemished and useful course through life; coming to a death-bed, as it seemed, in the full exercise of Christian graces, warming and cheering the heart of his minister and every Christian friend with his departing words; when, behold, discoveries are made that covetousness was eating as a canker at the root of his profession: and he dies, leaving his future destiny in dreadful uncertainty! Nor were there in his case the peculiar temptations of old age to aid the mischief: for John died a young man.

O! reader, take heed and beware of covetousness. Depend upon it, you are laying up for yourself bitterness unspeakable, if you suffer any thing to share your affections with Christ. All, all must go, if you would be saved. The love of money will drive you to hell, as sure as drunkenness or adultery. It is idolatry. It is the preference of the creature to the Creator. It is having more gods than one. It is the unfaithful stewardship; the hiding of the talent in the napkin. There is nothing in the spirit of covetousness, which fits a man for the social and relative duties of this world; and there is nothing in it which comports with the spirit which prevails in heaven: for there Christ is all in all.—There no rival to him appears.

Your temptations may be strong, but only awake to your condition; only acknowledge your danger, and He, who spake the word to the greedy publicans, and along with the word, vouchsafed the needed power to leave all and follow him, can do the same for you, and release you from the strongest fetters of covetousness.—*Friendly Visitor.*

VARIETIES.

WORSHIPPING AT THE TOMBS.

The Chinese use written prayers, and also pray without a written form, sometimes audibly, and sometimes mentally; but their prayers have little or no confession of sin, or supplication for spiritual blessings. The service which the priests of Budha read in their temples, and when saying mass for departed souls, consists almost entirely of ascriptions of pompous titles to the idols before them. There are in the service a great many untranslated Indian words. When native laymen have inquired of the priests the meaning of the service, they have replied that they did not know; but that the repetition of them was meritorious for those in whose behalf the service was performed.

A written prayer is read by the higher order of Chinese, when worshipping the names of their ancestors, to whom they pray in much the same manner as to the gods, for prosperity in their particular callings and in their families. The poor are generally satisfied with an extemporaneous service. At funerals, a service is read or spoken. There are prayers for rain also. These are generally accompanied by sacrifices and offerings, on which, after the gods and the ghost of their ancestors have participated, the worshippers feast. Scholars, farmers, artisans, and merchants, who pray for prosperity in their several avocations, generally accompany their prayers with a vow or promise, that in the event of their prayers being favorably answered, they will make an offering to the god, or give money to the temple, for its and the idol's repair, or oil for the lamps, or a tablet of gratitude, &c. Hence his imperial majesty himself writes tablets to be placed over the gates of temples, or above the heads of idols, as expressive of his gratitude to them. A poor shopman generally makes a sort of bargain in his vow. It is conditional. If he profits much, he will give much; and if but little, his return will be little. Whether if he lose he will be absolved from his vow or not, we do not know. But there are worshippers, gamesters, and others, who having been very importunate in prayer, and made large promises, and being afterward disappointed in their hopes, have insulted the idols, or broken an ancestor's tablet to pieces. This, of course, is considered very impious; and there are legends of the god of thunder having struck persons dead, who have been guilty of these atrocities.

Parents pray that sons and not daughters may be born to them. All classes in doubtful or difficult undertakings, pray for a sign from the gods, showing whether they will be prosperous or not. The sign consists in drawing, from a bundle of bamboo slips, a particular one, which, by numbers, refers to certain printed decisions, in verse, laid up in the temple.

Written prayers commence with the year, month, and day; the worshipper's name, place of abode, &c., somewhat in the form of petitions to Mandrains. As it has been affirmed that the Chinese service at the tombs of their ancestors is a civil, and not a religious performance, we now give the purport of them.

Form of prayer to be presented at the grave of ancestors.—"Toukwang, 12th year, 34th moon, 1st day:—I, Linkung, the second son of the third generation, presume to come before the grave of my ancestor, Linkwang. Revolving years have brought again the season of spring. Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate, I pray that you will come and be present; that you will grant to your posterity that they may be prosperous and illustrious; at this season of genial showers and gentle breezes, I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice of a pig, a fowl, a duck, a goose, and a fish also, an offering of five plates of fruit, with oblations of spirituous liquors; earnestly entreating that you will come and view them. With the most attentive respect, this annunciation is presented on high."

INTERESTING CONVERSION.

The following is from the "Lectures on Poetry and General Literature, delivered at the Royal Institution in 1830 and 1831. By James Montgomery, author of 'The World before the Flood,'" &c. The name of the author is a sufficient assurance of its truth.

"Two Mongul Tartar chiefs, from the borders of China, some years ago came to St. Petersburg, to acquaint themselves with the learning and arts of Europeans; bringing this recommendation, that they were the best and most sensible men belonging to their tribe. Among other occupations, they were engaged to assist a German clergymen, resident in that city, in a translation of St. Matthew's Gospel into their native tongue. This work was carried on for many months, and day by day they were accustomed to collate with the minister, such portions of the common task as one, the other, or all three, had completed; in the course of which, they would often ask questions respecting circumstances and allusions, as well as doctrines and sentiments contained in the book, which, to be faithful interpreters, they believed right to understand well for themselves beyond the literal text. On the last day, when the version was presumed to be as perfect as the parties could render it, the two saisangs (or chiefs) sat silent but thoughtful, when the manuscript lay closed upon the table. Observing something unusual in their manner, their friend inquired whether they had any questions to ask. They answered 'None;' and then, to the delight and amazement of the good man, who had carefully avoided during their past intercourse, any semblance of wishing to proselyte them; they both declared themselves converts to the religion of that book. So they proved in the sequel; but with that part of the history, though exceedingly interesting, we have not to do at present. One remark which the elder made, and the younger confirmed, has caused this reference to them.—He said, 'We have lived in ignorance, and been led by blind guides, without finding rest. We have been zealous followers of the doctrines of Shakdshamani, (the Fo of the Chinese,) and have studied the books containing them attentively; but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus Christ, it is just the contrary; the more we meditate upon his words, the more intelligible they become, and at length it seems as if Jesus were talking with us.'"

TRUTH RESIDES WITH THE COMMON PEOPLE.

Heresies have seldom or never taken their rise from the mass of the people. Look at the history, trace the origin of the principal corruptions of Christianity, that have prevailed at different periods, and you will uniformly find that they commenced in the higher classes, among men of leisure and speculation; that they were the product of perverted ingenuity and unsanctified talent. Adapted to subserve the purposes of avarice and ambition, they were the invention of spiritual wickedness in high places. The commonalty, tenacious of the habit of thinking and acting as they have been trained, are slow in adopting novelties, and the last to be misled by the illusions of hypothesis, or the false refinements of theory. Let but the great body of the people be enlightened by the word of God, let them comprehend its truths, and imbibe its maxims, and they will form the firmest bulwarks against the encroachments of Popery, as well as every other erroneous and delusive system. It is in a virtuous and enlightened population, and especially in a yeomanry and peasantry informed and actuated by the true spirit of religion, we look for the security and preservation of its best interests. It was among them that Christianity commenced its earliest triumphs; among them the reformation, began by Luther, found its first and latest friends; as it was in this department of society our holy religion first penetrated, should the time arrive for its disappearance in other quarters, it is here that it will find its last and safe retreat.—*Robert Hall.*

In a street riot, such as will often occur in large and depraved cities, a provident householder in the neighborhood, will close his windows and fasten his doors, that he may secure his property against the flying missiles, and guard his house against the entrance of rude and dangerous men. I am a spiritual householder, and the world around me is in a perpetual riot. Shall I not then take good heed to close all the avenues of my heart against the intrusion and assaults of the disorderly? Temptation enters by every external sense; I must therefore be vigilant or suffer loss.—*Presbyterian.*

Righteousness Exalteth a Nation.

Prov. xiv. 34.

'T is not the brave, the rich, the wise,
Alone who make a nation rise;
Not these alone their land befriend,
Or far and wide its fame extend:—
But every one in each degree
Who strives to keep his spirit free
From sin, and loves the truth to spread,
Helps to exalt his country's head;
And merits, though unknown to fame
He live and die,—a patriot's name.

The Cottage Muse.

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